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SCRIPTURE READINGS
FOR
SCHOOLS AND FAMILIES

THE GOSPEL TIMES



CHARLOTTE M. YONGE



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SCRIPTURE READINGS

FOR

SCHOOLS AND FAMILIES.



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BY
CHARLOTTE M. YONGE,
AUTHOR OF "THE HEIR OF REDCLYFFE," ETC., ETC.



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PREFACE.

IT is a pity to break this volume off in the middle of Holy Week, but as it would be impossible to make it contain the conclusion of the Gospel history, we pause in the midst of the teachings in the Temple, and shall hope in the next volume to complete the set of Scripture Readings.

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SCRIPTURE READINGS

FOR

SCHOOLS AND FAMILIES.

BOOK V.

LESSON I.

HAGGAI'S EXHORTATION.

HAGGAI i. 1—13; ii. 1—9.

B.C. 520.—*For sixteen years the work of the Temple was hindered. The Samaritans and other enemies of the Jews represented them as a rebellious people, who might give the Persian Government trouble if allowed a Temple and a fortress as a rallying point. Cyrus had died, B.C. 5, and his son Cambyzes, as the Greeks called him, Ahasuerus as the Jews termed him, was a madman, who made an expedition into Egypt and died there. An impostor followed him, but was discovered and put to death, and Hystaspes or Gushtasp, better known by his royal title of Darius, came to the throne, B.C. 519. Then it was that the prophets Haggai and Zechariah began to waken the spirit of the Jews.*

In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech the high priest, saying,

Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD's house should be built.

Then came the word of the LORD by Haggai the prophet, saying,

Is it time for you, O ye, to dwell in your cieled houses,
And this house lie waste?

Now therefore thus saith the LORD of hosts; Consider your ways.

Ye have sown much, and bring in little;

Ye eat, but ye have not enough;

Ye drink, but ye are not filled with drink;

Ye clothe you, but there is none warm;

And he that earneth wages, earneth wages to put it into a bag with holes.

Thus saith the LORD of hosts ; Consider your ways.
Go up to the mountain, and bring wood, and build the house ;
And I will take pleasure in it, and I will be glorified, saith the LORD.

Ye looked for much, and, lo, it came to little ;
And when ye brought it home, I did blow upon it.
Why ? saith the LORD of hosts.
Because of mine house that is waste,
And ye run every man unto his own house.
Therefore the heaven over you is stayed from dew,
And the earth is stayed from her fruit.

And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him, and the people did fear before the LORD.

Then spake Haggai the LORD's messenger in the LORD's message unto the people, saying, I am with you, saith the LORD.

* * * * *

In the seventh month, in the one and twentieth day of the month, came the word of the LORD by the prophet Haggai, saying,

Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying,

Who is left among you that saw this house in her first glory ? and how do you see it now ? is it not in your eyes in comparison of it as nothing ?

Yet now be strong, O Zerubbabel, saith the LORD ; and be strong, O Joshua, son of Josedech, the high priest ; and be strong, all ye people of the land, saith the LORD, and work : for I am with you, saith the LORD of hosts :

According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you : fear ye not.

For thus saith the LORD of hosts ; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land ;

And I will shake all nations, and the desire of all nations shall come : and I will fill this house with glory, saith the LORD of hosts.

The silver is mine, and the gold is mine, saith the LORD of hosts.

The glory of this latter house shall be greater than of the former, saith the LORD of hosts : and in this place will I give peace, saith the LORD of hosts.

LESSON II.

ZECHARIAH'S VISION OF YOSHUA.

ZECH. iii.

B.C. 520.—*To Zechariah also were shown many visions of encouragement and prophecy, of which this is one of the most remarkable.*

And the angel shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.

And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?

Now Joshua was clothed with filthy garments, and stood before the angel.

And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.

And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.

And the angel of the LORD protested unto Joshua, saying,

Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.

Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH.

For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.

In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree.

LESSON III.

HINDRANCE AND ENCOURAGEMENT.

B.C. 519.—EZRA I—5; ZECH. iv. 6—10; vi. 11—15.

Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel, even unto them.

Then rose up Zerubbabel the son of Shealtiel, and Jeshua* the son of Jozadak, and began to build the house of God which was at Jerusalem: and with them were the prophets of God helping them.

At the same time came to them Tatnai, governor on this side the river, and Shethar-boznai, and their companions, and said thus unto them, Who hath commanded you to build this house, and to make up this wall?

Then said we unto them after this manner, What are the names of the men that make this building?

But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they returned answer by letter concerning this matter.

And the LORD said unto Zechariah, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.

Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.

Moreover the word of the LORD came unto me, saying,

The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you.

For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel.

And the LORD said unto Zechariah, Then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest;

And speak unto him, saying, Thus speaketh the LORD of hosts, saying,

Behold the man whose name is The BRANCH:

And he shall grow up out of his place,

And he shall build the temple of the LORD:

Even he shall build the temple of the LORD;

And he shall bear the glory;

And shall sit and rule upon his throne;

And he shall be a priest upon his throne:

And the counsel of peace shall be between them both.

And they that are far off shall come and build in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the LORD your God.

* The name, originally Jehoshua, is in a state of transition. The High Priest is called both Joshua and Jeshua.

LESSON IV.

THE DEDICATION.

B.C. 515.--EZRA vi. and vii. (*abridged*).

Then Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon.

And there was found at Achmetha, in the palace that is in the province of the Medes, a roll, and therein was a record thus written :

In the first year of Cyrus the king the same Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid ;

* * * * *

Now therefore, Tatnai, governor beyond the river, Shethar-boznai, and your companions the Apharsachites, which are beyond the river, be ye far from thence :

Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place.

* * * * *

I Darius have made a decree ; let it be done with speed.

Then Tatnai, governor on his side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily.

And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.

And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy.

And offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel.

And they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem; as it is written in the book of Moses.

And the children of the captivity kept the passover upon the fourteenth day of the first month.

For the priests and the Levites were purified together, all of them were pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves.

And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the LORD God of Israel, did eat,

And kept the feast of unleavened bread seven days with joy: for the LORD had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

LESSON V.

AHASUERUS' FEAST.

ESTHER i.

B.C. 485.—*Zechariah had foretold to the ruined and depressed Jews that—*

Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts the holy mountain.

Thus saith the Lord of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age.

And the streets of the city shall be full of boys and girls playing in the streets thereof.

But for a long time the unwall'd city remained insecure, and the generation who had returned from Babylon were passing away before aid was raised up in a marvellous and providential manner, by God overruling the passions of kings.

The uncouth name of Ahasuerus, son of Darius, is known to the Greeks as Xerxes, but to the Hebrews as Ahasuerus. He was that third king of whom Daniel must have written in his wonderful 11th chapter:—

And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.

Now it came to pass in the days of Ahasuerus, (this is Ahasuerus which reigned, from India even unto Ethiopia, over an hundred and seven and twenty provinces:)

That in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the palace,

In the third year of his reign, he made a feast unto all his princes and his

servants; the power of Persia and Media, the nobles and princes of the provinces, being before him :

When he shewed the riches of his glorious kingdom and the honour of his excellent majesty many days, even an hundred and fourscore days.

And when these days were expired, the king made a feast unto all the people that were present in Shushan the palace, both unto great and small seven days, in the court of the garden of the king's palace ;

Where were white, green, and blue, hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble : the beds were of gold and silver, upon a pavement of red, and blue, and white, and black, marble.

And they gave them drink in vessels of gold, (the vessels being diverse one to another,) and royal wine in abundance, according to the state of the king.

* * * * *

Also Vashti the queen made a feast for the women in the royal house which belonged to king Ahasuerus.

On the seventh day, when the heart of the king was merry with wine, he commanded the seven chamberlains that served in the presence of Ahasuerus the king,

To bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty : for she was fair to look on.

But the queen Vashti refused to come at the king's commandment by his chamberlains : therefore was the king very wroth, and his anger burned in him.

Then the king said to the wise men, which knew the times, (for so was the king's manner toward all that knew law and judgment,)

What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains ?

And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that are in all the provinces of the king Ahasuerus.

For this deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.

Likewise shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus shall there arise too much contempt and wrath.

If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come no more before king Ahasuerus ; and let the king give her royal estate unto another that is better than she.

And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall give to their husbands honour, both to great and small.

And the saying pleased the king and the princes ; and the king did according to the word of Memucan.

LESSON VI.

THE CHOICE OF ESTHER.

B.C. 484.—ESTHER ii.

After these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her.

Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king :

And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody of Hegai the king's chamberlain, keeper of the women ; and let their things for purification be given them :

And let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king ; and he did so.

Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite ;

Who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

And he brought up Hadassah, that is, Esther, his uncle's daughter : for she had neither father nor mother, and the maid was fair and beautiful ; whom Mordecai, when her father and mother were dead, took for his own daughter.

So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women.

And the maiden pleased him, and she obtained kindness of him ; and he speedily gave her her things for purification, with such things as belonged to her, and seven maidens, which were meet to be given her, out of the king's house : and he preferred her and her maids unto the best place of the house of the women.

And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.

Then thus came every maiden unto the king ; whatsoever she desired was given her to go with her out of the house of the women unto the king's house.

In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines : she came in unto the king no more, except the king delighted in her, and that she were called by name.

Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that looked upon her.

So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign.

And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.

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Esther had not yet shewed her kindred nor her people; as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him.

In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hand on the king Ahasuerus.

And the thing was known to Mordecai, who told it unto Esther the queen; and Esther certified the king thereof in Mordecai's name.

And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree; and it was written in the book of the chronicles before the king.

LESSON VII.

THE MALICE OF HAMAN.

B.C. 484.—ESTHER iii. 1—13; iv. 1—8.

After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him.

And all the king's servants, that were in the king's gate, bowed, and revered Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did him reverence.

Then the king's servants, which were in the king's gate, said unto Mordecai, Why transgressest thou the king's commandment?

Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he was a Jew.

And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.

And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.

In the first month, that is, the month Nisan, in the twelfth year of king

Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, that is, the month Adar.

And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them.

If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's treasuries.

And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy.

And the king said unto Haman, The silver is given to thee, the people also, to do with them as it seemeth good to thee.

Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that were over every province, and to the rulers of every people of every province according to the writing thereof, and to every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring.

And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey.

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When Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry;

And came even before the king's gate: for none might enter into the king's gate clothed with sackcloth.

And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing, and many lay in sackcloth and ashes.

So Esther's maids and her chamberlains came and told it her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received it not.

Then called Esther for Hatach, one of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it was, and why it was.

So Hatach went forth to Mordecai unto the street of the city, which was before the king's gate.

And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them.

Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to shew it unto Esther, and to declare it unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people.

LESSON VIII.

THE GOLDEN SCEPTRE.

B.C. 484.—ESTHER iv. 10—17 ; v. 1—14.

Again Esther spake unto Hatach, and gave him commandment unto Mordecai;

All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.

And they told to Mordecai Esther's words.

Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews.

For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?

Then Esther bade them return Mordecai this answer,

Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish.

So Mordecai went his way, and did according to all that Esther had commanded him.

Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house; and the king sat upon his royal throne in the royal house, over against the gate of the house.

And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight: and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre.

Then said the king unto her, What wilt thou, queen Esther? and what is thy request? it shall be even given thee to the half of the kingdom.

And Esther answered, If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

And the king said unto Esther at the banquet of wine, What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed.

Then answered Esther, and said, My petition and my request is;

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If I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to-morrow as the king hath said.

Then went Haman forth that day joyful and with a glad heart : but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai.

Nevertheless Haman refrained himself : and when he came home, he sent and called for his friends, and Zeresh his wife.

And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king.

Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself ; and to-morrow am I invited unto her also with the king.

Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.

Then said Zeresh his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and to-morrow speak thou unto the king that Mordecai may be hanged thereon : then go thou in merrily with the king unto the banquet. And the thing pleased Haman ; and he caused the gallows to be made.

LESSON IX.

. THE RECOIL ON HAMAN.

B.C. 484.—ESTHER vi. *and* vii.

On that night could not the king sleep, and he commanded to bring the book of records of the chronicles ; and they were read before the king.

And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus.

And the king said, What honour and dignity hath been done to Mordecai for this ? Then said the king's servants that ministered unto him, There is nothing done for him.

And the king said, Who is in the court ? Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.

And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

So Haman came in. And the king said unto him, What shali be done unto the man whom the king delighteth to honour ? Now Haman thought in his heart, To whom would the king delight to do honour more than to myself ?

And Haman answered the king, For the man whom the king delighteth to honour,

Let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head :

And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.

Then the king said to Haman, Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate : let nothing fail of all that thou hast spoken.

Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.

And Mordecai came again to the king's gate. But Haman hastened to his house mourning, and having his head covered.

And Haman told Zeresh his wife and all his friends every thing that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.

And while they were yet talking with him, came the king's chamberlains, and hastened to bring Haman unto the banquet that Esther had prepared.

So the king and Haman came to banquet with Esther the queen.

And the king said again unto Esther on the second day at the banquet of wine, What is thy petition, queen Esther ? and it shall be granted thee ; and what is thy request ? and it shall be performed, even to the half of the kingdom.

Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request :

For we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage.

Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so ?

And Esther said, The adversary and enemy is this wicked Haman. Then Haman was afraid before the king and the queen.

And the king arising from the banquet of wine in his wrath went into the palace garden, and Haman stood up to make supplication for himself unto the queen.

And the king returned in great wrath, and they covered Haman's face.

And Harbonah, one of the chamberlains, said before the king, Behold also, the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon.

So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

LESSON X.

THE FEAST OF PURIM.

ESTHER viii. and ix. (*abridged*).

On that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen. And Mordecai came before the king; for Esther had told what he was unto her.

And the king took off his ring which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.

Then the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king,

And said, If it please the king, and if I have found favour in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews which are in all the king's provinces:

For how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?

Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews.

Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring; for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse.

Then were the king's scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

And he wrote in the king Ahasuerus' name, and sealed it with the king's ring, and sent letters by posts on horseback, and riders on mules, camels, and young dromedaries:

Wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, both little ones and women, and to take the spoil of them for a prey.

And the decree was given at Shushan the palace.

And Mordecai went out from the presence of the king in royal apparel

of blue and white, and with a great crown of gold, and with a garment of fine linen and purple : and the city of Shushan rejoiced and was glad.

The Jews had light, and gladness, and joy, and honour.

And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews ; for the fear of the Jews fell upon them.

Now in the twelfth month, that is, the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them ;)

The Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt : and no man could withstand them ; for the fear of them fell upon all people.

And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews ; because the fear of Mordecai fell upon them.

For Mordecai was great in the king's house, and his fame went out throughout all the provinces : for this man Mordecai waxed greater and greater.

Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them, on the thirteenth day of the month Adar ; and on the fourteenth day of the same rested they, and made it a day of feasting and gladness.

But the Jews that were at Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof ; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness.

Therefore the Jews of the villages, that dwelt in the unwall'd towns, made the fourteenth day of the month Adar a day of gladness and feasting, and a good day, and of sending portions one to another.

LESSON XI.

THE JOURNEY OF EZRA

EZRA.

B.C. 458.—*We have now arrived at the great stage of religious reformation among the Jews. Ezra, the priest and scribe, who now appears, was the great reviver of the Law, and stamped the national character even more strongly than Moses. Of his early life we know nothing, but he was a deeply learned student of the Law, and it was he who was the last collector of the Sacred Writings of the Old Testament. After the great deliverance wrought by Esther,*

nothing more is heard of the Jews until Artaxerxes, the Long-armed, that son of Xerxes to whom Persian tradition gives a Jewish mother, was on the throne. How his favour was obtained does not appear, but Jews had probably been in honour at court ever since the promotion of Mordecai, and a fresh edict was procured from him for the restoration of Jerusalem, which Ezra transcribes at full length, together with his own genealogy from Aaron, and the account of the families who returned with him to Judea, amounting to six thousand persons. He continues to describe his journey:—

Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance.

For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way : because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him ; but his power and his wrath is against all them that forsake him.

So we fasted and besought our God for this : and he was intreated of us.

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Then we departed from the river of Ahava on the twelfth day of the first month, to go unto Jerusalem : and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way.

And we came to Jerusalem, and abode there three days.

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And they delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river : and they furthered the people, and the house of God.

Now when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, doing according to their abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

For they have taken of their daughters for themselves, and for their sons : so that the holy seed have mingled themselves with the people of those lands : yea, the hand of the princes and rulers hath been chief in this trespass.

And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished.

Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away ; and I sat astonished until the evening sacrifice.

And at the evening sacrifice I arose up from my heaviness ; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the LORD my God.

And said, O my God, I am ashamed and blush to lift up my face to thee, my God : for our iniquities are increased over our head, and our trespass is rawn up unto the heavens.

Since the days of our fathers have we been in a great trespass unto this day ; and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as it is this day.

And now for a little space grace hath been shewed from the LORD our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.

For we were bondmen ; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem.

And now, O our God, what shall we say after this ? for we have forsaken thy commandments.

Which thou hast commanded by thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness.

Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever : that ye may be strong, and eat the good of the land, and leave it for an inheritance to your children for ever.

And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this ;

Should we again break thy commandments, and join in affinity with the people of these abominations ? wouldest not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping ?

O LORD God of Israel, thou art righteous : for we remain yet escaped, as it is this day : behold, we are before thee in our trespasses : for we cannot stand before thee because of this.

LESSON XII

EZRA'S REFORMATION.

B.C. 457.—EZRA x. 1—19.

Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children : for the people wept very sore.

And Shechaniah the son of Jehiel, one of the sons of Elam, answered and said unto Ezra, We have trespassed against our God, and have taken strange wives of the people of the land : yet now there is hope in Israel concerning this thing.

Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my lord,

and of those that tremble at the commandment of our God ; and let it be done according to the law.

Arise ; for this matter belongeth unto thee : we also will be with thee : be of good courage, and do it.

Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word. And they swore.

Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib : and when he came thither, he did eat no bread, nor drink water : for he mourned because of the transgression of them that had been carried away.

And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem ;

And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be forfeited, and himself separated from the congregation of those that had been carried away.

Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It was the ninth month, on the twentieth day of the month ; and all the people sat in the street of the house of God, trembling because of this matter, and for the great rain.

And Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives, to increase the trespass of Israel.

Now therefore make confession unto the LORD God of your fathers, and do his pleasure : and separate yourselves from the people of the land, and from the strange wives.

Then all the congregation answered and said with a loud voice, As thou hast said, so must we do.

But the people are many, and it is a time of much rain, and we are not able to stand without, neither is this a work of one day or two : for we are many that have transgressed in this thing.

Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned from us.

Only Jonathan the son of Asahel and Jahaziah the son of Tikvah were employed about this matter : and Meshullam and Shabbethai the Levite helped them.

And the children of the captivity did so. And Ezra the priest, with certain chief of the fathers, after the house of their fathers, and all of them by their names, were separated, and sat down in the first day of the tenth month to examine the matter.

And they made an end with all the men that had taken strange wives by the first day of the first month.

And among the sons of the priests there were found that had taken strange wives : namely, of the sons of Jeshua the son of Jozadak, and his brethren ;

And they gave their hands that they would put away their wives ; and being guilty, they offered a ram of the flock for their trespass.

LESSON XIII.

THE SUPPLICATION OF NEHEMIAH.

B.C. 446.—NEHEMIAH i. ; ii. 1—8.

The words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace, That Hanani, one of my brethren, came, he and certain men of Judah ; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.

And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach : the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.

And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven,

And said, I beseech thee, O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments :

Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee : both I and my father's house have sinned.

We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.

Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations :

But if ye turn unto me, and keep my commandments, and do them ; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.

Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

O LORD, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name : and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer.

And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him : and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence.

Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick ? this is nothing else but sorrow of heart. Then I was very sore afraid,

And said unto the king, Let the king live for ever : why should not my

countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?

Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven.

And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.

And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time.

Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;

And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.

LESSON XIV.

NEHEMIAH'S RIDE.

B.C. 445.—NEHEMIAH ii. 3—20.

Then I came to the governors beyond the river, and gave the king's letters. Now the king had sent captains of the army and horsemen with me.

When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

So I came to Jerusalem, and was there three days.

And I arose in the night, I and some few men with me; neither told I any man what my God had put in my heart to do at Jerusalem: neither was there any beast with me, save the beast that I rode upon.

And I went out by night by the gate of the valley, even before the dragon well, and to the dung port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire.

Then I went on to the gate of the fountain, and to the king's pool: but there was no place for the beast that was under me to pass.

Then I went up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned.

And the rulers knew not whither I went, or what I did; neither had I yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

Then said I unto them, Ye see the distress that we are in, how Jerusalem waste, and the gates thereof are burned with fire: come, and let us up the wall of Jerusalem, that we be no more a reproach.

Then I told them of the hand of my God which was good upon me ; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good work.

But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said, What is this thing that ye do ? will ye rebel against the king ?

Then answered I them, and said unto them, The God of heaven, he will prosper us ; therefore we his servants will arise and build : but ye have no portion, nor right, nor memorial, in Jerusalem.

LESSON XV.

THE BUILDING OF THE WALL.

B.C. 445.—NEHEMIAH iv.

But it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews.

And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews ? will they fortify themselves ? will they sacrifice ? will they make an end in a day ? will they revive the stones out of the heaps of the rubbish which are burned ?

Now Tobiah the Ammonite was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.

Hear, O our God ; for we are despised : and turn their reproach upon their own head, and give them for a prey in the land of captivity :

And cover not their iniquity, and let not their sin be blotted out from before thee : for they have provoked thee to anger before the builders.

So built we the wall ; and all the wall was joined together unto the half thereof : for the people had a mind to work.

But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth,

And conspired all of them together to come and to fight against Jerusalem, and to hinder it.

Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them.

And Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish ; so that we are not able to build the wall.

And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.

And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, From all places whence ye shall return unto us they will be upon you.

Therefore set I in the lower places behind the wall, and on the higher
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places, I even set the people after their families with their swords, their spears, and their bows.

And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them : remember the LORD, which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.

And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons ;* and the rulers were behind all the house of Judah.

They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon.

For the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me.

And I said unto the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another.

In what place therefore ye hear the sound of the trumpet, resort ye thither unto us : our God shall fight for us.

So we laboured in the work : and half of them held the spears from the rising of the morning till the stars appeared.

Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day.

So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, saving that every one put them off for washing.

LESSON XVI.

THE COMPLETION OF THE WALL.

B.C. 445.—NEHEMIAH vi.—vii. 4.

Now it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and that there was no breach left therein ; (though at that time I had not set up the doors upon the gates ;)

That Sanballat and Geshem sent unto me, saying, Come, let us meet together in some one of the villages in the plain of Ono. But they thought to do me mischief.

And I sent messengers unto them, saying, I am doing a great work, so

* Corsets.

that I cannot come down : why should the work cease, whilst I leave it, and come down to you ?

Yet they sent unto me four times after this sort ; and I answered them after the same manner.

Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand ;

Wherein was written, It is reported among the heathen, and Gashmu* saith it, that thou and the Jews think to rebel : for which cause thou buildest the wall, that thou mayest be their king, according to these words.

And thou hast also appointed prophets to preach of thee at Jerusalem, saying, There is a king in Judah : and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together.

Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart.

For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, O God, strengthen my hands.

Afterward I came unto the house of Shemaiah the son of Delaiah the son of Mehetabeel, who was shut up ; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple : for they will come to slay thee ; yea, in the night will they come to slay thee.

And I said, Should such a man as I flee ? and who is there, that, being as I am, would go into the temple to save his life ? I will not go in.

And, lo, I perceived that God had not sent him ; but that he pronounced this prophecy against me : for Tobiah and Sanballat had hired him.

Therefore was he hired, that I should be afraid, and do so, and sin, and that they might have matter for an evil report, that they might reproach me.

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So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days.

And it came to pass, that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes : for they perceived that this work was wrought of our God.

Now it came to pass, when the wall was built, and I had set up the doors, and the porters and the singers and the Levites were appointed,

That I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem : for he was a faithful man, and feared God above many.

And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot ; and while they stand by, let them shut the doors, and bar them : and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one to be over against his house.

Now the city was large and great : but the people were few therein, and the houses were not builded.

* Geshem.

LESSON XVII.

THE GREAT FEAST OF TABERNACLES.

B.C. 445.—NEHEMIAH vii. 73 ; viii.

So the priests, and the Levites, and the porters, and the singers, and some of the people, and the Nethinims, and all Israel, dwelt in their cities ; and when the seventh month came, the children of Israel were in their cities.

And all the people gathered themselves together as one man into the street that was before the water gate ; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the LORD had commanded to Israel.

And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month.

And he read therein before the street that was before the water gate from the morning until mid-day, before the men and the women, and those that could understand ; and the ears of all the people were attentive unto the book of the law.

And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose ; and beside him stood the scribes.

And Ezra opened the book in the sight of all the people ; (for he was above all the people ;) and when he opened it, all the people stood up :

And Ezra blessed the LORD, the great God. And all the people answered, Amen, Amen, with lifting up their hands : and they bowed their heads, and worshipped the LORD with their faces to the ground.

Also the Levites caused the people to understand the law : and the people stood in their place.

So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.

And Nehemiah, which is the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the LORD your God ; mourn not, nor weep. For all the people wept, when they heard the words of the law.

Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared : for this day is holy unto our LORD : neither be ye sorry ; for the joy of the LORD is your strength.

So the Levites stilled all the people, saying, Hold your peace, for the day is holy ; neither be ye grieved.

And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words which were declared unto them.

And on the second day were gathered together the chief of the fathers of the people, the priests, and the Levites, unto Ezra the scribe, even to stand the words of the law.

And they found written in the law which the LORD had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month :

And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written.

So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim.

And all the congregation of them that were come again out of the captivity made booths, and sat under the booths : for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness.

Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days ; and on the eighth day was a solemn assembly, according unto the manner.

LESSON XVIII.

THE RENEWAL OF THE COVENANT.

B.C. 445.—NEHEMIAH ix.

It would seem as if the Day of Atonement, though it ought to have come before the Feast of Tabernacles, had been deferred till afterwards, that the better knowledge of the Law might bring the people to a truer penitence. Full of the thought, "for there is mercy with Thee, therefore shalt Thou be feared," the great national confession was set in order, beginning with glorifying God, and uttering, by the mouths of the Levites, on the stairs of the wooden tower, what was then the creed of Israel—

Now in the twentieth and fourth day of this month the children of Israel were assembled with fasting, and with sackclothes, and earth upon them.

And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers.

And they stood up in their place, and read in the book of the law of the LORD their God one fourth part of the day ; and another fourth part they confessed, and worshipped the LORD their God.

Then stood up upon the stairs, of the Levites,

. . . and cried with a loud voice unto the LORD their God.

Then the Levites . . . said, Stand up and bless the LORD your God for ever and ever : and blessed be thy glorious name, which is exalted above all blessing and praise.

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'Thou, even thou, art LORD alone ; thou hast made heaven, the heaven of heavens, with all their hosts, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all ; and the host of heaven worshippeth thee.

'Thou art the LORD the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham.

After this, the prayer continues to rehearse the dealings of God with Israel, the covenant of Mount Sinai, the conquest of Palestine, the repeated idolatries, and their chastisement. It concludes thus :—

Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day.

Howbeit thou art just in all that is brought upon us ; for thou hast done right, but we have done wickedly :

Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them.

For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works.

Behold, we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it :

And it yieldeth much increase unto the kings whom thou hast set over us because of our sins : also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.

And because of all this we make a sure covenant, and write it ; and our princes, Levites, and priests, seal unto it.

The covenant was the same made with the Israelites in the wilderness, who promised observance of the Law of Moses; and were assured of free possession of the Land of Canaan, with the future hope of the Messiah, a hope now far more full and clear than it then had been. All the Israelites sealed the covenant for themselves. They had of course been admitted to it by circumcision in infancy ; but they now renewed and confirmed it as we do by our covenant at our confirmation, and Nehemiah gives a full list of the Levites and elders who sealed it with him, adding—"And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the Law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding."

Nehemiah's is the first name in the list as Tirshatha, but Ezra's is not there, probably because he was, as it were, in the place of Moses, ad administered the oath of the first covenant to the Jews. Neither name found of Eliashib, who was at present the high priest, for he,

it afterwards appears, was not whole in heart with these reformers. He had helped to build the wall, and cared for the worldly prosperity and safety of Jerusalem ; but he was a friend of Sanballat and Tobiah, and did not care to be roused out of the idle and ungodly habits that unhappily prevailed, so that the great reform of Ezra and Nehemiah must have been all the more difficult.

LESSON XIX.

THE DEDICATION OF THE WALL.

B.C. 445—443.—NEHEMIAH xii. (*abridged*) ; PSALM cxlvii.

And the rulers of the people dwelt at Jerusalem : the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts to dwell in other cities.

And the people blessed all the men, that willingly offered themselves to dwell at Jerusalem.

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And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, with cymbals, psalteries, and with harps.

And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages.

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And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall.

Then I brought up the princes of Judah upon the wall, and appointed two great companies of them that gave thanks . . .

And the singers sang loud, with Jezrahiah their overseer.

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Also that day they offered great sacrifices, and rejoiced : for God had made them rejoice with great joy : the wives also and the children rejoiced : so that the joy of Jerusalem was heard even afar off.

Praise ye the LORD : for it is good to sing praises unto our God ;
For it is pleasant ; and praise is comely.

The LORD doth build up Jerusalem :

He gathereth together the outcasts of Israel.

He healeth the broken in heart,

And bindeth up their wounds.

He telleth the number of the stars ;

He calleth them all by their names.

Great is our LORD, and of great power :

His understanding is infinite.

The LORD lifteth up the meek :
 He casteth the wicked down to the ground.
 Sing unto the LORD with thanksgiving ;
 Sing praise upon the harp unto our God :
 Who covereth the heaven with clouds,
 Who prepareth rain for the earth,
 Who maketh grass to grow upon the mountains.
 He giveth to the beast his food,
 And to the young ravens which cry.
 He delighteth not in the strength of the horse :
 He taketh not pleasure in the legs of a man.
 The LORD taketh pleasure in them that fear him
 In those that hope in his mercy.
 Praise the LORD, O Jerusalem ;
 Praise thy God, O Zion.
 For he hath strengthened the bars of thy gates ;
 He hath blessed thy children within thee.
 He maketh peace in thy borders,
 And filleth thee with the finest of the wheat.
 He sendeth forth his commandment upon earth :
 His word runneth very swiftly.
 He giveth snow like wool :
 He scattereth the hoarfrost like ashes.
 He casteth forth his ice like morsels :
 Who can stand before his cold ?
 He sendeth out his word, and melteth them :
 He causeth his wind to blow, and the waters flow.
 He sheweth his word unto Jacob,
 His statutes and his judgments unto Israel.
 He hath not dealt so with any nation : and as for his judgments,
 They have not known them.
 Praise ye the LORD.

LESSON XX.

THE RELAPSE OF THE JEWS.

B.C. 433.—NEHEMIAH xiii.

And Eliashib the priest, having the oversight of the chamber of the house of our God, was allied unto Tobiah :

And he had prepared for him a great chamber, where aforetime they laid the meat offerings, the frankincense, and the vessels, and the tithes of the wheat, and the new wine, and the oil, which was commanded to be given to the Levites, and the singers, and the porters ; and the offerings of the

in all this time was not I at Jerusalem : for in the two and thirtieth

year of Artaxerxes king of Babylon came I unto the king, and after certain days obtained I leave of the king :

And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God.

And it grieved me sore : therefore I cast forth all the household stuff of Tobiah out of the chamber.

Then I commanded, and they cleansed the chambers : and thither brought I again the vessels of the house of God, with the meat offering and the frankincense.

And I perceived that the portions of the Levites had not been given them : for the Levites and the singers, that did the work, were fled every one to his field.

Then contended I with the rulers, and said, Why is the house of God forsaken ? And I gathered them together, and set them in their place.

Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries.

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In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses ; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day : and I testified against them in the day wherein they sold victuals.

There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.

Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day ?

Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city ? yet ye bring more wrath upon Israel by profaning the sabbath.

And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath : and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day.

So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice.

Then I testified against them, and said unto them, Why lodge ye about the wall ? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath.

And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy.

LESSON XXI.

THE LAST OF THE PROPHETS.

B.C. 430.—MALACHI iii., iv.

And among the elect was Neemias, whose renown is great, who raised up for us the walls that were fallen, and set up the gates and bars, and raised up our ruins again.

These are the words of Malachi:—

Behold, I will send my messenger,
 And he shall prepare the way before me :
 And the Lord, whom ye seek, shall suddenly come to his temple,
 Even the messenger of the covenant, whom ye delight in :
 Behold, he shall come, saith the LORD of hosts.
 But who may abide the day of his coming ?
 And who shall stand when he appeareth ?
 For he is like a refiner's fire,
 And like fullers' sope :
 And he shall sit as a refiner and purifier of silver :
 And he shall purify the sons of Levi,
 And purge them as gold and silver,
 That they may offer unto the LORD an offering in righteousness.
 Then shall the offering of Judah and Jerusalem be pleasant unto the
 LORD, as in the days of old, and as in former years.

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Then they that feared the LORD spake often one to another : and
 the LORD hearkened, and heard it, and a book of remembrance
 was written before him for them that feared the LORD, and
 that thought upon his name.

And they shall be mine,
 Saith the LORD of hosts, in that day when I make up my jewels :
 And I will spare them, as a man spareth his own son that serveth him.
 Then shall ye return,
 And discern between the righteous and the wicked,
 Between him that serveth God and him that serveth him not.
 For, behold, the day cometh,
 That shall burn as an oven ;
 And all the proud, yea, and all that do wickedly, shall be stubble :
 And the day that cometh shall burn them up,
 Saith the LORD of hosts,
 That it shall leave them neither root nor branch.
 But unto you that fear my name
 Shall the Sun of righteousness arise
 With healing in his wings ;

And ye shall go forth,
 And grow up as calves of the stall.
 And ye shall tread down the wicked ;
 For they shall be ashes under the soles of your feet
 In the day that I shall do this,
 Saith the LORD of hosts.
 Remember ye the law of Moses my servant,
 Which I commanded unto him in Horeb for all Israel, with the
 statutes and judgments.
 Behold, I will send you Elijah the prophet
 Before the coming of the great and dreadful day of the LORD :
 And he shall turn the heart of the fathers to the children,
 And the heart of the children to their fathers,
 Lest I come and smite the earth with a curse.

LESSON XXII.

THE SAMARITANS.

B.C. 409.—NEHEMIAH xiii. 23—31.

In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab :

And their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people.

And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.

Did not Solomon king of Israel sin by these things ? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel : nevertheless even him did outlandish women cause to sin.

Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives ?

And one of the sons of Joiada, the son of Eliashib the high priest, was son in law to Sanballat the Horonite : therefore I chased him from me.

Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites.

Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business ;

And for the wood offering, at times appointed, and for the first-fruits. Remember me, O my God, for good.

LESSON XXIII.

ALEXANDER THE GREAT.

DAN. viii. 5, 6, 7, 21 ; xi. 3. ZECH. ix. 3—8.

B.C. 332.—*The passages chosen for the present reading are not narrative, but prophecy revealed to Daniel and Zechariah two hundred and a hundred and fifty years before the event. But God had so clearly made His will known to His servants, that the actual story of the events reads like the comment on the prophecies.*

Daniel saith :—

And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground : and the goat had a notable horn between his eyes.

And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.

And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns : and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him : and there was none that could deliver the ram out of his hand.

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And the rough goat is the king of Grecia : and the great horn that is between his eyes is the first king.

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And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

And Zechariah saith :—

And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets.

Behold, the LORD will cast her out, and he will smite her power in the sea ; and she shall be devoured with fire.

Ashkelon shall see it, and fear ; Gaza also shall see it, and be very sorrowful, and Ekron ; for her expectation shall be ashamed ; and the king shall perish from Gaza, and Ashkelon shall not be inhabited.

And a stranger shall dwell in Ashdod, and I will cut off the pride of the Philistines.

And I will take away his blood out of his mouth, and his abominations from between his teeth : but he that remaineth, even he, shall be for our od, and he shall be as a governor in Judah, and Ekron as a Jebusite.

And I will encamp about mine house because of the army, because of n that passeth by, and because of him that returneth : and no oppressor ull pass through them any more : for now I have seen with mine eyes.

LESSON XXIV.

THE FOUR HORNS.

B.C. 323.

Here are three verses more from Daniel :—

After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl ; the beast had also four heads ; and dominion was given to it.

Therefore the he goat waxed very great : and when he was strong, the great horn was broken ; and for it came up four notable ones toward the four winds of heaven.

And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven ; and not to his posterity, nor according to his dominion which he ruled : for his kingdom shall be plucked up, even for others beside those.

After his stay at Jerusalem, Alexander advanced to Babylon and set up the seat of his empire there. He endeavoured to repair the temple of Belus ; which had fallen into decay under the fire-worshipping Persians, but when the Jews at Babylon besought that they might not be forced to work at an idol temple, he granted their entreaty.

He afterwards pursued Darius into the uppermost parts of Persia, where the unfortunate king was murdered by his followers, and he proceeded to the borders of India. The great point in all his doings was that he was not only a conqueror but a founder. Wherever he went he founded a city, generally called after himself, where he placed a Greek colony, with Greek habits, schools, and manners. The most noted of all these cities was Alexandria in Egypt, at the mouth of the Nile, a great sea-port where he placed not only many Greeks, but founded a quarter for the Jews, whom he much esteemed for their intelligence, orderliness, and merchant habits. He assumed the title and ornaments of the "Great King," and tried to mix his Greeks with the Persians and other Eastern nations, and he succeeded to a wonderful degree in winning the hearts of the vanquished, and in spreading the Greek language and culture.

But his pride became overweening, and he took to himself the attributes of a God, and when he waxed strong "the great horn was broken." At Babylon he caught a fever in the marshes around the Euphrates, and died after nine of the most wonderful years that ever fell to the lot of any man.

The leopard of Daniel's vision had four heads. The horn of the goat in his second vision was replaced by four, and thus Alexander's empire on his death was split into four principal kingdoms, Egypt, Syria, Macedon, and Thrace—each of which was obtained by one of his generals. He who obtained Egypt was called Ptolemy, he who obtained Syria was named Seleucus, and as of old, the Holy Land served as a battle-field between

these two powers; but it was to Egypt, the power of the south, that it fell at first. Ptolemy and his son who, like all his line, bore the same name, both were very favourable to the Jews, and invited them to reside at Alexandria, where there rose a great and famous synagogue.

Alexandria was a very learned city, and a library was founded by the second Ptolemy, which became the most famous in the old world. It is said that it was for this library that the Greek translation of the Old Testament was made. The story is that Ptolemy requested the High Priest, Eleazar, to send him persons qualified, and that six elders were sent from each tribe, seventy-two in all, who were placed on a little island in the Nile, and there made the translation in seventy-two days. Whether this be true or not, the Greek version of the Scriptures is called the Septuagint, as the work of the Seventy. As Greek soon became the language used by all educated people throughout the East, the Septuagint was better known than the Hebrew Scriptures, and from it all the quotations in the New Testament are made.

LESSON XXV.

THE KINGS OF THE SOUTH.

B.C. 323.—DANIEL xi. 4—14.

Daniel continues :—

And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.

And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and him whom she bare, and he that strengthened her in these times.

But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north.

So the king of the south shall come into his kingdom, and shall return into his own land.

But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress.

And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

And when he hath taken away the multitude, his heart shall be lifted

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up; and he shall cast down many ten thousands: but he shall not be strengthened by it.

Daniel's prophecy is a close history of the Greek kings of Egypt on the south and of Syria on the north. All the kings of Egypt were called Ptolemy. All those of Syria either Seleucus or Antiochus. The southern kingdom was a strong one, and the Jews prospered under it for sixty-one years; then "at the end of years" there was an alliance between them, for Bernice, the daughter of Ptolemy Philadelphus (brother-loving), was married to Antiochus Theos of Syria, bringing a great dowry, but her influence did not avail, for on the death of her father in Egypt, her husband took back Laodice, the wife whom he had put away on her account, and put her to death. But her brother, Ptolemy Evergetes, or the Benefactor, the "branch of her roots," revenged her death, and conquered great part of Syria, carrying back to Egypt the idols which had been taken from thence two hundred years before by Cambyzes, son of Cyrus.

After this Ptolemy returned to his own land, and lived there in peace, but after his death the sons of the defeated king of Syria, Seleucus and Antiochus, were stirred up to recover their possessions in Syria, and attack the Egyptian fortress of Raphia. The king of the south, Ptolemy Philopater (father-lover), raised a great army and defeated them. His heart was lifted up by this great victory, and he went from city to city receiving submission from the inhabitants.

Thus he came to Jerusalem, and there made large gifts, and offered sacrifices to the God of Judea, but he further insisted on entering the Holy of Holies.

The High Priest, Simon, the son of Onias, withstood him, all the priests and Levites gathered to prevent the desecration, and there was a great uproar in the city. Still the Egyptian persisted, and pressed as far as the inner court, but there he was seized by a sudden awe and horror, and was carried out of the place half-dead, so that he left the city full of wrath, and threatening vengeance on the whole nation. He was so ill-advised, selfish, and vicious, that though he had gained so signal a victory, he was little benefited by it.

LESSON XXVI.

SIMON THE JUST.

B.C. 217.—ECCLUS iv.

Simon the high priest, the son of Onias, who in his life repaired the house again, and in his days fortified the temple:

And by him was built from the foundation the double height, the high fortress of the wall about the temple:

In his days the cistern to receive water, being in compass as the sea, was covered with plates of brass:

He took care of the temple that it should not fall, and fortified the city against besieging:

How was he honoured in the midst of the people in his coming out of the sanctuary !

He was as the morning star in the midst of a cloud, and as the moon at the full :

As the sun shining upon the temple of the most High, and as the rainbow giving light in the bright clouds :

And as the flower of roses in the spring of the year, as lilies by the rivers of waters, and as the branches of the frankincense tree in the time of summer :

As fire and incense in the censer, and as a vessel of beaten gold set with all manner of precious stones :

And as a fair olive tree budding forth fruit, and as a cypress tree which groweth up to the clouds.

When he put on the robe of honour, and was clothed with the perfection of glory, when he went up to the holy altar, he made the garment of holiness honourable.

When he took the portions out of the priests' hands, he himself stood by the hearth of the altar, compassed with his brethren round about, as a young cedar in Libanus ; and as palm trees compassed they him round about.

So were all the sons of Aaron in their glory, and the oblations of the LORD in their hands, before all the congregation of Israel.

And finishing the service of the altar, that he might adorn the offering of the most high Almighty,

He stretched out his hand to the cup, and poured of the blood of the grape, he poured out at the foot of the altar a sweet-smelling savour unto the most high King of all.

Then shouted the sons of Aaron, and sounded the silver trumpets, and made a great noise to be heard, for a remembrance before the most High.

Then all the people together hasted, and fell down to the earth upon their faces to worship their LORD God Almighty, the most High.

The singers also sang praises with their voices, with great variety of sounds was there made sweet melody.

And the people besought the LORD, the most High, by prayer before him that is merciful, till the solemnity of the LORD was ended, and they had finished his service.

Then he went down, and lifted up his hands over the whole congregation of the children of Israel, to give the blessing of the LORD with his lips, and to rejoice in his name.

And they bowed themselves down to worship the second time, that they might receive a blessing from the most High.

LESSON XXVII.

THE KING OF THE NORTH.

B.C. 187.—DANIEL xi. 13—19.

For the king of the north shall return and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

And in those times there shall many stand up against the king of the south : also the robbers of thy people shall exalt themselves to establish the vision ; but they shall fall.

So the king of the north shall come, and cast up a mount, and take the most fenced cities : and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.

But he that cometh against him shall do according to his own will, and none shall stand before him : and he shall stand in the glorious land, which by his hand shall be consumed.

He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him ; thus shall he do : and he shall give him the daughter of women, corrupting her : but she shall not stand on his side, neither be for him.

After this shall he turn his face unto the isles, and shall take many : but a prince for his own behalf shall cause the reproach offered by him to cease ; without his own reproach he shall cause it to turn upon him.

Then he shall turn his face towards the fort of his own land : but he shall stumble and fall, and not be found.

LESSON XXVIII

HELIODORUS IN THE TEMPLE.

B.C. 176.—2 MACCABEES iii. (*abridged*).

"Then shall stand up in his estate a raiser of taxes in the glory of the kingdom."—Dan. xi. 20. Here in prophecy is the exact characteristic of Seleucus, the elder son of Antiochus the Great, who had still to pay the heavy sum which the Romans had laid on his father, and therefore oppressed his people with taxes, and robbed as many temples as he could. He was told that the Temple at Jerusalem contained a great quantity of treasure, upon which he sent his treasurer, Heliodorus, to desire that it should be given up to him.

The High Priest, Onias, made answer that much of it was the property of the widows and fatherless, and even of persons of high dignity, who it seems were wont to place their gold, jewels, and raiment, which were the chief stores of the ancients, in the treasury of the temple, as a secure place. The answer by no means daunted Heliodorus, who declared that unless the treasure were brought to him by an appointed day, he should enter and take it by force.

But the priests, prostrating themselves before the altar in their priests' vestments, called unto heaven upon him that made a law concerning things given to be kept, that they should safely be preserved for such as had committed them to be kept.

Then whoso had looked the high priest in the face, it would have wounded his heart : for his countenance and the changing of his colour declared the inward agony of his mind

For the man was so compassed with fear and horror of the body, that it was manifest to them that looked upon him, what sorrow he had now in his heart.

Others ran flocking out of their houses to the general supplication, because the place was like to come into contempt.

And the women, girt with sackcloth under their breasts, abounded in the streets, and the virgins that were kept in ran, some to the gates, and some to the walls, and others looked out of the windows.

And all, holding their hands toward heaven, made supplication.

Then it would have pitied a man to see the falling down of the multitude of all sorts, and the fear of the high priest, being in such an agony.

They then called upon the Almighty LORD to keep the things committed of trust safe and sure for those that had committed them.

Nevertheless Heliodorus executed that which was decreed.

Now as he was there present himself, with his guard about the treasury, the Lord of spirits, and the Prince of all power, caused a great apparition, so that all that presumed to come in with him were astonished at the power of God, and fainted, and were sore afraid.

For there appeared unto them an horse with a terrible rider upon him, and adorned with a very fair covering, and he ran fiercely, and smote at Heliodorus with his forefeet, and it seemed that he that sat upon the horse had complete harness of gold.

Moreover two other young men appeared before him, notable in strength, excellent in beauty, and comely in apparel, who stood by him on either side, and scourged him continually, and gave him many sore stripes.

And Heliodorus fell suddenly unto the ground, and was compassed with great darkness : but they that were with him took him up, and put him into a litter.

Thus him, that lately came with a great train and with all his guard into the said treasury, they carried out, being unable to help himself with his weapons : and manifestly they acknowledged the power of God :

For he by the hand of God was cast down, and lay speechless without all hope of life.

But they praised the LORD, that had miraculously honoured his own place : for the temple, which a little afore was full of fear and trouble, when the Almighty LORD appeared, was filled with joy and gladness.

Then straightways certain of Heliodorus' friends prayed Onias, that he would call upon the most High to grant him his life, who lay ready to give up the ghost.

So the high priest, suspecting lest the king should misconceive that some treachery had been done to Heliodorus by the Jews, offered a sacrifice for the health of the man.

Now as the high priest was making an atonement, the same young man in the same clothing appeared and stood beside Heliodorus, saying, Give Onias the high priest great thanks, insomuch as for his sake the Lord hath granted thee life :

And seeing that thou hast been scourged from heaven, declare unto all men the mighty power of God. And when they had spoken these words, they appeared no more.

So Heliodorus, after he had offered sacrifice unto the LORD, and made great vows unto him that he had saved his life, and saluted Onias, returned with his host to the king.

Then testified he to all men the works of the great God, which he had seen with his eyes.

And when the king asked Heliodorus who might be fit man to be sent yet once again to Jerusalem, he said,

If thou hast any enemy or traitor, send him thither, and thou shalt receive him well scourged, if he escape with his life : for in that place, no doubt, there is an especial power of God.

For he that dwelleth in heaven hath his eye on that place, and defendeth it ; and he beateth and destroyeth them that come to hurt it.

LESSON XXIX.

ANTIOCHUS EPIPHANES.

DAN. viii. 9—12, and 23—25 ; xi. 21—30.

B.C. 174.—*In the vision of the four beasts, after the four horns of the he goat had come up out of one of them, namely, Syria, Daniel says :—*

. . . . came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.

And it waxed great, even to the host of heaven ; and it cast down some of the host and of the stars to the ground, and stamped upon them.

Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground ; and it practised, and prospered.

The Angel thus explains it :—

And the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

And his power shall be mighty, but not by his own power : and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.

And through his policy also he shall cause craft to prosper in his hand ; and he shall magnify himself in his heart, and by peace shall destroy many : he shall also stand up against the Prince of princes ; but he shall be broken without hand.

And again the Angel said :—

And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom : but he shall come in peaceably, and obtain the kingdom by flatteries.

And with the arms of a flood shall they be overflowed from before him, and shall be broken ; yea, also the prince of the covenant.

And after the league made with him he shall work deceitfully : for he shall come up, and shall become strong with a small people.

He shall enter peaceably even upon the fattest places of the province ; and he shall do that which his fathers have not done, nor his fathers' fathers ; he shall scatter among them the prey, and spoil, and riches : yea, and he shall forecast his devices against the strong holds, even for a time.

And he shall stir up his power and his courage against the king of the south with a great army ; and the king of the south shall be stirred up to battle with a very great and mighty army ; but he shall not stand : for they shall forecast devices against him.

Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow : * and many shall fall down slain.

And both these kings' hearts shall be to do mischief, and they shall speak lies at one table ; but it shall not prosper : for yet the end shall be at the time appointed.

Then shall he return into his land with great riches ; and his heart shall be against the holy covenant ; and he shall do exploits, and return to his own land.

At the time appointed he shall return, and come toward the south ; but it shall not be as the former, or as the latter.

For the ships of Chittim shall come against him : therefore he shall be grieved, and return, and have indignation against the holy covenant : so shall he do ; he shall even return, and have intelligence with them that forsake the holy covenant.

* Be overcome.

LESSON XXX.

THE APOSTASY OF JASON.

B.C. 170.—3 MACCABEES iv. 7—25.

But after the death of Seleucus, when Antiochus, called Epiphanes, took the kingdom, Jason the brother of Onias laboured underhand to be high priest,

Promising unto the king by intercession three hundred and threescore talents of silver, and of another revenue eighty talents :

Beside this, he promised to assign an hundred and fifty more, if he might have license to set him up a place for exercise, and for the training up of youth in the fashions of the heathen, and to write them of Jerusalem by the name of Antiochians.

Which when the king had granted, and he had gotten into his hand the rule, he forthwith brought his own nation to the Greekish fashion.

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For he built gladly a place of exercise under the tower itself, and brought the chief young men under his subjection, and made them wear a hat.

Now such was the height of Greek fashions, and increase of heathenish manners, through the exceeding profaneness of Jason, that ungodly wretch, and not high priest ;

That the priests had no courage to serve any more at the altar, but despising the temple, and neglecting the sacrifices, hastened to be partakers of the unlawful allowance in the place of exercise, after the game of Discus called them forth ;

Not setting by the honours of their fathers, but liking the glory of the Grecians best of all.

By reason whereof sore calamity came upon them : for they had them to be their enemies and avengers, whose custom they followed so earnestly, and unto whom they desired to be alike in all things.

For it is not a light thing to do wickedly against the laws of God : but the time following shall declare these things.

Now when the game that was used every fifth year was kept at Tyrus, the king being present,

This ungracious Jason sent special messengers from Jerusalem, who were Antiochians, to carry three hundred drachms of silver to the sacrifice of Hercules, which even the bearers thereof thought fit not to bestow upon the sacrifice, because it was not convenient, but to be reserved for other charges.

This money then, in regard of the sender, was appointed to Hercules' sacrifice ; but because of the bearers thereof, it was employed to the making of gallies.

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Three years afterward Jason sent Menelaus, to bear the money unto the king, and to put him in mind of certain necessary matters.

But he being brought to the presence of the king, when he had magnified him for the glorious appearance of his power, got the priesthood to himself, offering more than Jason by three hundred talents of silver.

So he came with the king's mandate, bringing nothing worthy the high priesthood, but having the fury of a cruel tyrant, and the rage of a savage beast.

Then Jason, who had undermined his own brother, being undermined by another, was compelled to flee into the country of the Ammonites.

Now Menelaus, supposing that he had gotten a convenient time, stole certain vessels of gold out of the temple, and gave some of them to Andronicus, and some he sold into Tyrus and the cities round about.

Which when Onias knew of a surety, he reproved him, and withdrew himself into a sanctuary at Daphne, that lieth by Antiochia.

Wherefore Menelaus, taking Andronicus apart, prayed him to get Onias into his hands : who being persuaded thereunto, and coming to Onias in deceit, gave him his right hand with oaths ; and though he were suspected by him, yet persuaded he him to come forth of the sanctuary : whom forthwith he shut up without regard of justice.

For the which cause not only the Jews, but many also of other nations, took great indignation, and were much grieved for the unjust murder of the man.

LESSON XXXI.

THE DEFILEMENT OF THE TEMPLE.

B.C. 171.—MACC. i. 41—64.

And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. (Dan. xi. 31.)

During the first absence of Antiochus in Egypt, it was reported that he was dead, whereupon Jason returned to Jerusalem, and while Menelaus shut himself up in the castle, the old tower of David, Jason cruelly revenged himself upon the people for his own deposition. But Antiochus returned in great wrath, and Jason fled, and wandered from one country to another until he died in Greece, in great poverty and misery.

Moreover King Antiochus wrote to his whole kingdom, that all should
 * people,
 every one should leave his laws : so all the heathen agreed according to the commandment of the king.

Yea, many also of the Israelites consented to his religion, and sacrificed unto idols, and profaned the sabbath.

For the king had sent letters by messengers unto Jerusalem and the cities of Juda, that they should follow the strange laws of the land,

And forbid burnt offerings, and sacrifice, and drink offerings, in the temple ; and that they should profane the sabbaths and festival days :

And pollute the sanctuary and holy people :

Set up altars, and groves, and chapels of idols, and sacrifice swine's flesh, and unclean beasts :

That they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation :

To the end they might forget the law, and change all the ordinances.

And whosoever would not do according to the commandment of the king, he said, he should die.

In the selfsame manner wrote he to his whole kingdom, and appointed overseers over all the people, commanding the cities of Juda to sacrifice, city by city.

Then many of the people were gathered unto them, to wit, every one that forsook the law ; and so they committed evils in the land ;

And drove the Israelites into secret places, even wheresoever they could flee for succour.

Now the fifteenth day of the month Casleu, in the hundred forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Juda on every side ;

And burnt incense at the doors of their houses, and in the streets.

And when they had rent in pieces the books of the law which they found, they burnt them with fire.

And wheresoever was found with any the book of the testament, or if any consented to the law, the king's commandment was, that they should put him to death.

Thus did they by their authority unto the Israelites every month, to as many as were found in the cities.

Now the five and twentieth day of the month they did sacrifice upon the idol altar, which was upon the altar of God.

At which time according to the commandment they put to death certain women, that had caused their children to be circumcised.

And they hanged the infants about their necks, and rifled their houses, and slew them that had circumcised them.

Howbeit many in Israel were fully resolved and confirmed in themselves not to eat any unclean thing.

Wherefore they chose rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant : so then they died.

And there was very great wrath upon Israel.

LESSON XXXII.

THE REVOLT OF MATTATHIAS.

B.C. 168.—DAN. xi. 32, 33. MACC. iii. 1—24.

And such as do wickedly against the covenant shall he corrupt by flatteries : but the people that do know their God shall be strong, and do exploits.

And they that understand among the people shall instruct many : yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.

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In those days arose Mattathias the son of John, the son of Simeon, a priest of the sons of Joarib, from Jerusalem, and dwelt in Modin.

And he had five sons, Joannan, called Caddis :

Simon, called Thassi :

Judas, who was called Maccabeus :

Eleazar, called Avaran : and Jonathan, whose surname was Apphus.

And when he saw the blasphemies that were committed in Juda and Jerusalem,

He said, Woe is me ! wherefore was I born to see this misery of my people, and of the holy city, and to dwell there, when it was delivered into the hand of the enemy, and the sanctuary into the hand of strangers ?

Her temple is become as a man without glory.

Her glorious vessels are carried away into captivity, her infants are slain in the streets, her young men with the sword of the enemy.

What nation hath not had a part in her kingdom, and gotten of her spoils ?

All her ornaments are taken away ; of a free woman she is become a bonds slave.

And, behold, our sanctuary, even our beauty and our glory, is laid waste, and the Gentiles have profaned it.

To what end therefore shall we live any longer ?

Then Mattathias and his sons rent their clothes, and put on sackcloth, and mourned very sore.

In the mean while the king's officers, such as compelled the people to revolt, came into the city Modin, to make them a sacrifice.

And when many of Israel came unto them, Mattathias also and his sons came together.

Then answered the king's officers, and said to Mattathias on this wise, Thou art a ruler, and an honourable and great man in this city, and strengthened with sons and brethren :

Now therefore come thou first, and fulfil the king's commandment, like all the heathen have done, yea, and the men of Juda also, and such as

remain at Jerusalem : so shalt thou and thy house be in the number of the king's friends, and thou and thy children shall be honoured with silver and gold, and many rewards.

Then Mattathias answered and spake with a loud voice, Though all the nations that are under the king's dominion obey him, and fall away every one from the religion of their fathers, and give consent to his commandments ;

Yet will I and my sons and my brethren walk in the covenant of our fathers.

God forbid that we should forsake the law and the ordinances.

We will not hearken to the king's words, to go from our religion, either on the right hand, or the left.

Now when he had left speaking these words, there came one of the Jews in the sight of all, to sacrifice on the altar which was at Modin, according to the king's commandment.

Which thing when Mattathias saw, he was inflamed with zeal, and his reins trembled, neither could he forbear to shew his anger according to judgment : wherefore he ran, and slew him upon the altar.

Also the king's commissioner, who compelled men to sacrifice, he killed at that time, and the altar he pulled down.

LESSON XXXIII.

THE EXPLOITS OF MATTATHIAS.

B.C. 69.—1 MACC. xi. 27—48.

And Mattathias cried throughout the city with a loud voice, saying, Whosoever is zealous of the law, and maintaineth the covenant, let him follow me.

So he and his sons fled into the mountains, and left all that ever they had in the city.

Then many that fought after justice and judgment, went down into the wilderness to dwell there :

Both they and their children, and their wives, and their cattle, because afflictions increased sore upon them.

Now when it was told the king's servants, and the host that was at Jerusalem, in the city of David, that certain men, who had broken the king's commandment, were gone down into the secret places in the wilderness,

They pursued after them a great number, and having overtaken them, they camped against them and made war against them on the sabbath day.

And they said unto them, Let that which ye have done hitherto suffice ; come forth, and do according to the commandment of the king, and ye shall live.

But they said, We will not come forth, neither will we do the king's commandment, to profane the sabbath day.

So then they gave them the battle with all speed.

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Howbeit they answered them not, neither cast they a stone at them, nor supped the places where they lay hid ;

but said, Let us die all in our innocence : heaven and earth shall testify for us, that ye put us to death wrongfully.

So they rose up against them in battle on the sabbath, and they slew them, with their wives and children, and their cattle, to the number of a thousand people.

Now when Mattathias and his friends understood hereof, they mourned for them right sore.

And one of them said to another, If we all do as our brethren have done, and fight not for our lives and laws against the heathen, they will now quickly root us out of the earth.

At that time therefore they decreed, saying, Whosoever shall come to make battle with us on the sabbath day, we will fight against him ; neither will we die all, as our brethren that were murdered in the secret places.

Then came there unto him a company of Assideans, who were mighty men of Israel, even all such as were voluntarily devoted unto the law.

Also all they that fled for persecution joined themselves unto them, and were a stay unto them.

So they joined their forces, and smote sinful men in their anger, and wicked men in their wrath : but the rest fled to the heathen for succour.

Then Mattathias and his friends went round about, and pulled down the altars :

And what children soever they found within the coast of Israel uncircumcised, those they circumcised valiantly.

They pursued also after the proud men, and the work prospered in their hand.

So they recovered the law out of the hand of the Gentiles, and out of the hand of kings, neither suffered they the sinner to triumph.

LESSON XXXIV.

THE MARTYRDOM OF ELEAZAR.

B.C. 167.—2 MACC. vii. (*abridged*).

Not long after this the king sent an old man of Athens, to compel the Jews to depart from the laws of their fathers, and not to live after the laws of God :

And to pollute also the temple in Jerusalem, and to call it the temple of Jupiter Olympius ; and that in Garizim, of Jupiter the Defender of strangers, as they did desire that dwelt in the place.

The coming in of this mischief was sore and grievous to the people :

The temple was filled with riot and revelling by the Gentiles, who dallied with harlots, and had to do with women within the circuit of the holy places, and besides that brought in things that were not lawful.

The altar also was filled with profane things, which the law forbiddeth.

Neither was it lawful for a man to keep sabbath days, or ancient feasts, or to profess himself at all to be a Jew.

And in the day of the king's birth every month they were brought by bitter constraint to eat of the sacrifices ; and when the feast of Bacchus was kept, the Jews were compelled to go in procession to Bacchus, carrying ivy.

And whoso would not conform themselves to the manners of the Gentiles should be put to death. Then might a man have seen the present misery.

For there were two women brought, who had circumcised their children ; whom when they had openly led round about the city, the babes hanging at their breasts, they cast them down headlong from the wall.

And others, that had run together into caves near by, to keep the sabbath day secretly, being discovered to Philip, were all burnt together, because they made a conscience to help themselves for the honour of the most sacred day.

Eleazar, one of the principal scribes, an aged man, and of a well-favoured countenance, was constrained to open his mouth, and to eat swine's flesh.

But he, choosing rather to die gloriously, than to live stained with such an abomination, spit it forth, and came of his own accord to the torment.

But they that had the charge of the wicked feasts, for the old acquaintance they had with the man, taking him aside, besought him to bring flesh of his own provision, such as was lawful for him to use, and make as if he did eat of the flesh taken from the sacrifice commanded by the king :

That in so doing he might be delivered from death, and for the old friendship with them find favour.

But he began to consider discreetly, and as became his age, and the excellency of his ancient years, and the honour of his grey head, whereunto he was come, and his most honest education from a child, or rather the holy law made and given by God : therefore he answered accordingly, and willed them straightway to send him to the grave.

For it becometh not our age, said he, in any wise to dissemble, whereby many young persons might think that Eleazar, being fourscore years old and ten, were now gone to a strange religion ;

And so they through mine hypocrisy, and desire to live a little time and a moment longer, should be deceived by me, and I get a stain to mine old age, and make it abominable.

And when he had said these words, immediately he went to the torment :

They that led him, changing the good will they bare him a little before, into hatred, because the foresaid speeches proceeded, as they thought, from a desperate mind.

But when he was ready to die with stripes, he groaned, and said, It is manifest unto the LORD that hath the holy knowledge, that whereas I might have been delivered from death, I now endure sore pains in body, by being beaten : but in soul am well content to suffer these things, because I fear him.

And thus this man died, leaving his death for an example of a noble courage, and a memorial of virtue, not only unto young men, but unto all his nation.

LESSON XXXV.

THE MOTHER AND SEVEN SONS.

B.C. 167.—2 MACC. viii.

It came to pass also, that seven brethren with their mother were taken, and compelled by the king against the law to taste swine's flesh, and were tormented with scourges and whips.

But one of them that spake first said thus, What wouldest thou ask or learn of us? we are ready to die, rather than to transgress the laws of our fathers.

Then the king, being in a rage, commanded pans and caldrons to be made hot :

Which forthwith being heated, he commanded to cut out the tongue of him that spake first, and to cut off the utmost parts of his body, the rest of his brethren and his mother looking on.

Now when he was thus maimed in all his members, he commanded him being yet alive to be brought to the fire, and to be fried in the pan : and as the vapour of the pan was for a good space dispersed, they exhorted one another with the mother to die manfully, saying thus,

The LORD God looketh upon us, and in truth hath comfort in us, as Moses in his song, which witnessed to their faces, declared, saying, And he shall be comforted in his servants.

So when the first was dead after this manner, they brought the second to make him a mocking stock : and when they had pulled off the skin of his head with the hair, they asked him, Wilt thou eat, before thou be punished throughout every member of thy body?

But he answered in his own language, and said, No. Wherefore he also received the next torment in order, as the former did.

And when he was at the last gasp, he said, Thou like a fury takest us out of this present life, but the King of the world shall raise us up, who have died for his laws, unto everlasting life.

After him was the third made a mocking stock : and when he was required, he put out his tongue, and that right soon, holding forth his hands manfully,

And said courageously, These I had from heaven ; and for his laws I despise them ; and from him I hope to receive them again.

Insomuch that the king, and they that were with him, marvelled at the young man's courage, for that he nothing regarded the pains.

Now when this man was dead also, they tormented and mangled the fourth in like manner.

So when he was ready to die he said thus, It is good, being put to death by men, to look for hope from God to be raised up again by him : as for thee, thou shalt have no resurrection to life.

Afterward they brought the fifth also, and mangled him.

Then looked he unto the king, and said, Thou hast power over men, thou art corruptible, thou doest what thou wilt ; yet think not that our nation is forsaken of God ;

But abide a while, and behold his great power, how he will torment thee and thy seed.

After him also they brought the sixth, who being ready to die said, Be not deceived without cause : for we suffer these things for ourselves, having sinned against our God : therefore marvellous things are done unto us.

But think not thou, that takest in hand to strive against God, that thou shalt escape unpunished.

But the mother was marvellous above all, and worthy of honourable memory : for when she saw her seven sons slain within the space of one day, she bare it with a good courage, because of the hope that she had in the LORD.

Yea, she exhorted every one of them in her own language, filled with courageous spirits ; and said unto them,

. . . . I neither gave you breath nor life, neither was it I that formed the members of every one of you ;

But doubtless the Creator of the world, who formed the generation of man, and found out the beginning of all things, will also of his own mercy give you breath and life again, as ye now regard not your own selves for his laws' sake.

Now Antiochus, thinking himself despised, and suspecting it to be a reproachful speech, whilst the youngest was yet alive, did not only exhort him by words, but also assured him with oaths, that he would make him both a rich and a happy man, if he would turn from the laws of his fathers ; and that also he would take him for his friend, and trust him with affairs.

But when the young man would in no case hearken unto him, the king called his mother, and exhorted her that she would counsel the young man to save his life.

And when he had exhorted her with many words, she promised him that she would counsel her son.

But she bowing herself toward him, laughing the cruel tyrant to scorn, spake in her country language on this manner ; O my son, have pity upon me that bare thee and nourished thee, and brought thee up unto this age, and endured the troubles of education.

I beseech thee, my son, look upon the heaven and the earth, and all that is therein, and consider that God made them of things that were not ; and so was mankind made likewise.

Fear not this tormentor, but, being worthy of thy brethren, take thy death, that I may receive thee again in mercy with thy brethren.

Whiles she was yet speaking these words, the young man said, Whom wait ye for ? I will not obey the king's commandment : but I will obey the commandment of the law that was given unto our fathers by Moses.

And thou, that hast been the author of all mischief against the Hebrews, shalt not escape the hands of God.

For we suffer because of our sins.

And though the living God be angry with us a little while for our chastening and correction, yet shall he be at one again with his servants.

But thou, O godless man, and of all other most wicked, be not lifted up without a cause, nor puffed up with uncertain hopes, lifting up thy hand against the servants of God :

For thou hast not yet escaped the judgment of Almighty God, who seeth all things.

For our brethren, who now have suffered a short pain, are dead under God's covenant of everlasting life : but thou, through the judgment of God, shalt receive just punishment for thy pride.

But I, as my brethren, offer up my body and life for the laws of our fathers, beseeching God that he would speedily be merciful unto our nation ; and that thou by torments and plagues mayest confess, that he alone is God ;

And that in me and my brethren the wrath of the Almighty, which is justly brought upon all our nation, may cease.

Then the king, being in a rage, handled him worse than all the rest, and took it grievously that he was mocked.

So this man died undefiled, and put his whole trust in the LORD.

Last of all after the sons the mother died.

LESSON XXXVI.

THE DEATH OF MATTATHIAS.

B.C. 166.—I MACC. ii. 49—51 ; 61—70 ; iii. 1—9.

Now when the time drew near that Mattathias should die, he said unto his sons, Now hath pride and rebuke gotten strength, and the time of destruction, and the wrath of indignation :

Now therefore, my sons, be ye zealous for the law, and give your lives for the covenant of your fathers.

Call to remembrance what acts our fathers did in their time ; so shall ye receive great honour and an everlasting name.

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And thus consider ye throughout all ages, that none that put their trust in him shall be overcome.

Fear not then the words of a sinful man : for his glory shall be dung and worms.

To-day he shall be lifted up, and to-morrow he shall not be found, because he is returned into his dust, and his thought is come to nothing.

Wherefore, ye my sons, be valiant, and shew yourselves men in the behalf of the law ; for by it shall ye obtain glory.

And, behold, I know that your brother Simon is a man of counsel, give ear unto him alway : he shall be a father unto you.

As for Judas Maccabeus, he hath been mighty and strong, even from his youth up : let him be your captain, and fight the battle of the people.

Take also unto you all those that observe the law, and avenge ye the wrong of your people.

Recompense fully the heathen, and take heed to the commandments of the law.

So he blessed them, and was gathered to his fathers.

And he died in the hundred forty and sixth year, and his sons buried him in the sepulchres of his fathers at Modin, and all Israel made great lamentation for him.

Then his son Judas, called Maccabeus, rose up in his stead.

And all his brethren helped him, and so did all they that held with his father, and they fought with cheerfulness the battle of Israel.

So he gat his people great honour, and put on a breastplate as a giant, and girt his warlike harness about him, and he made battles, protecting the host with his sword.

In his acts he was like a lion, and like a lion's whelp roaring for his prey.

For he pursued the wicked, and sought them out, and burnt up those that vexed his people.

Wherefore the wicked shrunk for fear of him, and all the workers of iniquity were troubled, because salvation prospered in his hand.

He grieved also many kings, and made Jacob glad with his acts, and his memorial is blessed for ever.

Moreover he went through the cities of Juda, destroying the ungodly out of them, and turning away wrath from Israel :

So that he was renowned unto the utmost part of the earth, and he received unto him such as were ready to perish.

LESSON XXXVII.

THE BATTLE OF BETH-HORON.

B.C. 166.—I MACC. iii. 10—33.

Then Apollonius gathered the Gentiles together, and a great host out of Samaria, to fight against Israel.

Which thing when Judas perceived, he went forth to meet him, and so he smote him, and slew him : many also fell down slain, but the rest fled.

Wherefore Judas took their spoils, and Apollonius' sword also, and therewith he fought all his life long.

Now when Seron a prince of the army of Syria, heard say, that Judas had gathered unto him a multitude and company of the faithful to go out with him to war,

He said, I will get me a name and honour in the kingdom ; for I will go fight with Judas, and them that are with him, who despise the king's commandment.

So he made him ready to go up, and there went with him a mighty host of the ungodly to help him, and to be avenged of the children of Israel.

And when he came near to the going up of Bethoron, Judas went forth to meet him with a small company.

Who, when they saw the host coming to meet them, said unto Judas,

How shall we be able, being so few, to fight against so great a multitude and so strong, seeing we are ready to faint with fasting all this day?

Unto whom Judas answered, It is no hard matter for many to be shut up in the hands of a few ; and with the God of heaven it is all one to deliver with a great multitude, or a small company ;

For the victory of battle standeth not in the multitude of an host, but strength cometh from heaven.

They come against us in much pride and iniquity to destroy us and our wives and children, and to spoil us :

But we fight for our lives and our laws.

Wherefore the LORD himself will overthrow them before our face : and as for you, be ye not afraid of them.

Now as soon as he had left off speaking, he leapt suddenly upon them, and so Seron and his host were overthrown before him.

And they pursued them from the going down of Bethoron unto the plain, where were slain about eight hundred men of them ; and the residue fled into the land of the Philistines.

Then began the fear of Judas and his brethren, and an exceeding great dread to fall upon the nations round about them :

Insomuch as his fame came unto the king, and all nations talked of the battles of Judas.

Now when king Antiochus heard these things, he was full of indignation : wherefore he sent and gathered together all the forces of his realm, even a very strong army.

He opened also his treasure, and gave his soldiers pay for a year, commanding them to be ready whensoever he should need them.

Nevertheless, when he saw that the money of his treasures failed, and that the tributes in the country were small, because of the dissension and plague which he had brought upon the land in taking away the laws which had been of old time ;

He feared that he should not be able to bear the charges any longer, nor to have such gifts to give so liberally as he did before : for he had abounded above the kings that were before him.

Wherefore, being greatly perplexed in his mind, he determined to go into Persia, there to take the tributes of the countries, and to gather much money.

So he left Lysias, a nobleman, and one of the blood royal, to oversee the affairs of the king, from the river Euphrates, unto the borders of Egypt ;

And to bring up his son Antiochus, until he came again.

Moreover, he delivered unto him half of his forces, and the elephants, and gave him charge of all things that he would have done, as also concerning them that dwelt in Juda and Jerusalem :

To wit, that he should send an army against them, to destroy and root out the strength of Israel, and the remnant of Jerusalem, and to take away their memorial from that place ;

And that he should place strangers in all their quarters, and divide their land by lot.

So the king took the half of the forces that remained, and departed from Antioch, his royal city, the hundred forty and seventh year ; and having passed the river Euphrates, he went through the high countries.

LESSON XXXVIII.

THE BATTLE OF EMMAUS.

B.C. 165.—I MACC. iii. 38—iv. 24.

Then Lysias chose Ptolemee the son of Dorymenes, and Nicanor, and Gorgias, mighty men of the king's friends :

And with them he sent forty thousand footmen, and seven thousand horsemen, to go into the land of Juda, and to destroy it, as the king commanded.

So they went forth with all their power, and came and pitched by Emmaus in the plain country.

And the merchants of the country, hearing the fame of them, took silver and gold very much, with servants, and came into the camp to buy the children of Israel for slaves : a power also of Syria and of the land of the Philistines joined themselves unto them.

Now when Judas and his brethren saw that miseries were multiplied, and that the forces did encamp themselves in their borders ; for they knew how the king had given commandment to destroy the people, and utterly abolish them ;

They said one to another, Let us restore the decayed estate of our people, and let us fight for our people and the sanctuary.

Then was the congregation gathered together, that they might be ready for battle, and that they might pray, and ask mercy and compassion.

Now Jerusalem lay void as a wilderness, there was none of her children that went in or out : the sanctuary also was trodden down, and aliens kept the strong hold ; the heathen had their habitation in that place ; and joy was taken from Jacob, and the pipe with the harp ceased.

Wherefore the Israelites assembled themselves together, and came to Maspha, over against Jerusalem ; for in Maspha was the place where they prayed aforetime in Israel.

Then they fasted that day, and put on sackcloth, and cast ashes upon their heads, and rent their clothes,

And laid open the book of the law, wherein the heathen had sought to paint the likeness of their images.

They brought also the priests' garments, and the firstfruits, and the tithes : and the Nazarites they stirred up, who had accomplished their days.

Then cried they with a loud voice toward heaven, saying, What shall we do with these, and whither shall we carry them away ?

For thy sanctuary is trodden down and profaned, and thy priests are in heaviness and brought low.

And lo, the heathen are assembled together against us to destroy us : what things they imagine against us, thou knowest.

How shall we be able to stand against them, except thou, O God, be our help ?

Then sounded they with trumpets, and cried with a loud voice.

And after this, Judas ordered captains over the people, even captains over thousands, and over hundreds, and over fifties, and over tens.

But as for such as were building houses, or had betrothed wives, or were planting vineyards, or were fearful, those he commanded that they should return, every man to his own house, according to the law.

So the camp removed, and pitched upon the south side of Emmaus.

And Judas said, Arm yourselves, and be valiant men, and see that ye be in readiness against the morning, that ye may fight with these nations, that are assembled together against us to destroy us and our sanctuary :

For it is better for us to die in battle, than to behold the calamities of our people and our sanctuary.

Nevertheless, as the will of God is in heaven, so let him do.

Then took Gorgias five thousand footmen, and a thousand of the best horsemen, and removed out of the camp by night ;

To the end he might rush in upon the camp of the Jews, and smite them suddenly. And the men of the fortress were his guides.

Now when Judas heard thereof, he himself removed, and the valiant men with him, that he might smite the king's army which was at Emmaus,

While as yet the forces were dispersed from the camp.

In the mean season came Gorgias by night into the camp of Judas : and when he found no man there, he sought them in the mountains : for said he, These fellows flee from us.

But as soon as it was day, Judas shewed himself in the plain with three thousand men, who nevertheless had neither armour nor swords to their minds.

And they saw the camp of the heathen, that it was strong and well harnessed, and compassed round about with horsemen ; and these were expert of war.

Then said Judas to the men that were with him, Fear ye not their multitude, neither be ye afraid of their assault.

Remember how our fathers were delivered in the Red sea, when Pharaoh pursued them with an army.

Now therefore let us cry unto heaven, if peradventure the LORD will have mercy upon us, and remember the covenant of our fathers, and destroy this host before our face this day :

That so all the heathen may know that there is one who delivereth and saveth Israel.

Then the strangers lifted up their eyes, and saw them coming over against them.

Wherefore they went out of the camp to battle ; but they that were with Judas sounded their trumpets.

So they joined battle, and the heathen being discomfited fled into the plain.

Howbeit all the hindmost of them were slain with the sword : for they pursued them unto Gazara, and unto the plains of Idumea, and Azotus, and Jamnia, so that there were slain of them upon a three thousand men.

This done, Judas returned again with his host from pursuing them,

And said to the people, Be not greedy of the spoils, inasmuch as there is a battle before us,

And Gorgias and his host are here by us in the mountain : but stand ye now against our enemies, and overcome them, and after this ye may boldly take the spoils.

As Judas was yet speaking these words, there appeared a part of them looking out of the mountain :

Who when they perceived that the Jews had put their host to flight, and were burning the tents ; for the smoke that was seen declared what was done :

When therefore they perceived these things, they were sore afraid, and seeing also the host of Judas in the plain ready to fight,

They fled every one into the land of strangers.

Then Judas returned to spoil the tents, where they got much gold, and silver, and blue silk, and purple of the sea, and great riches.

After this they went home, and sung a song of thanksgiving, and praised the LORD in heaven : because it is good, because his mercy endureth for ever.

LESSON XXXIX.

THE RE-DEDICATION OF THE TEMPLE.

B.C. 165.—1 MACC. v. 28—61.

The next year therefore following Lysias gathered together threescore thousand choice men of foot, and five thousand horsemen, that he might subdue them.

So they came into Idumea, and pitched their tents at Bethsura, and Judas met them with ten thousand men.

And when he saw that mighty army, he prayed and said, Blessed art thou, O Saviour of Israel, who didst quell the violence of the mighty man by the hand of thy servant David, and gavest the host of strangers into the hands of Jonathan the son of Saul, and his armourbearer ;

Shut up this army in the hand of thy people Israel, and let them be confounded in their power and horsemen :

Make them to be of no courage, and cause the boldness of their strength to fall away, and let them quake at their destruction.

Cast them down with the sword of them that love thee, and let all those that know thy name praise thee with thanksgiving.

So they joined battle ; and there were slain of the host of Lysias about five thousand men, even before them were they slain.

Then said Judas and his brethren, Behold, our enemies are discomfited : let us go up to cleanse and dedicate the sanctuary.

Upon this all the host assembled themselves together, and went up into Mount Sion.

And when they saw the sanctuary desolate, and the altar profaned, and the gates burned up, and shrubs growing in the courts as in a forest, or in one of the mountains, yea, and the priests' chambers pulled down ;

They rent their clothes, and made great lamentation, and cast ashes upon their heads,

And fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried toward heaven.

Then Judas appointed certain men to fight against those that were in the fortress, until he had cleansed the sanctuary.

So he chose priests of blameless conversation, such as had pleasure in the law :

Who cleansed the sanctuary, and bare out the defiled stones into an unclean place.

And when as they consulted what to do with the altar of burnt offerings, which was profaned ;

They thought it best to pull it down, lest it should be a reproach to them, because the heathen had defiled it : wherefore they pulled it down,

And laid up the stones in the mountain of the temple in a convenient place, until there should come a prophet to show what should be done with them.

Then they took whole stones according to the law, and built a new altar according to the former ;

And made up the sanctuary, and the things that were within the temple, and hallowed the courts.

They made also new holy vessels, and into the temple they brought the candlestick, and the altar of burnt offerings, and of incense, and the table.

And upon the altar they burned incense, and the lamps that were upon the candlestick they lighted, that they might give light in the temple.

Furthermore they set the loaves upon the table, and spread out the veils, and finished all the works which they had begun to make.

Now on the five and twentieth day of the ninth month, which is called the month Casleu, in the hundred forty and eighth year, they rose up betimes in the morning,

And offered sacrifice according to the law upon the new altar of burnt offerings, which they had made.

Look, at what time and what day the heathen had profaned it, even in that was it dedicated with songs, and citherns, and harps and cymbals.

And so they kept the dedication' of the altar eight days, and offered burnt offerings with gladness, and sacrificed the sacrifice of deliverance and praise.

They decked also the fore-front of the temple with crowns of gold, and with shields ; and the gates and the chambers they renewed, and hanged doors upon them.

Thus was there very great gladness among the people, for that the reproach of the heathen was put away.

Moreover, Judas and his brethren, with the whole congregation of Israel, ordained that the days of the dedication of the altar should be kept in their season from year to year, by the space of eight days, from the five and twentieth day of the month Casleu, with mirth and gladness.

At that time also they builded up the Mount Sion with high walls, and strong towers round about, lest the Gentiles should come and tread it down, as they had done before.

And they set there a garrison to keep it : and fortified Bethsura to preserve it, that the people might have a defence against Idumea.

LESSON XL.

THE DEATH OF ANTIOCHUS.

B.C. 164.—DAN. xi. 43—45; xii. 5—7. I MAC. v. 1—17.

But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt : and the Libyans and the Ethiopians shall be at his steps.

But tidings out of the east and out of the north shall trouble him : therefore he shall go forth with great fury to destroy, and utterly to make away many.

And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain ; yet he shall come to his end, and none shall help him.

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Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders ?

And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half ; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

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About that time king Antiochus travelling through the high countries heard say, that Elymais in the country of Persia was a city greatly renowned for riches, silver, and gold ;

And that there was in it a very rich temple, wherein were coverings of gold, and breastplates, and shields, which Alexander, son of Philip, the Macedonian king, who reigned first among the Grecians, had left there.

Wherefore he came and sought to take the city, and to spoil it ; but he was not able, because they of the city, having had warning thereof,

Rose up against him in battle : so he fled, and departed thence with great heaviness, and returned to Babylon.

Moreover there came one who brought him tidings into Persia, that the armies, which went against the land of Judea, were put to flight :

And that Lysias, who went forth first with a great power, was driven away of the Jews ; and that they were made strong by the armour, and power, and store of spoils, which they had gotten of the armies, whom they had destroyed :

Also that they had pulled down the abomination, which he had set up upon the altar in Jerusalem, and that they had compassed about the sanctuary with high walls, as before, and his city Bethsura.

Now when the king heard these words, he was astonished and sore moved: whereupon he laid him down upon his bed, and fell sick for grief, because it had not befallen him as he looked for.

And there he continued many days: for his grief was ever more and more, and he made account that he should die.

Wherefore he called for all his friends, and said unto them, The sleep is gone from mine eyes, and my heart faileth for very care.

And I thought with myself, Into what tribulation am I come, and how great a flood of misery is it, wherein now I am! for I was bountiful and beloved in my power.

But now I remember the evils that I did at Jerusalem, and that I took all the vessels of gold and silver that were therein, and sent to destroy the inhabitants of Judea without a cause.

I perceive therefore that for this cause these troubles are come upon me, and, behold, I perish through great grief in a strange land.

Then called he for Philip, one of his friends, whom he had made ruler over all his realm,

And gave him the crown, and his robe, and his signet, to the end he should bring up his son Antiochus, and nourish him up for the kingdom.

So king Antiochus died there in the hundred forty and ninth year.

Now when Lysias knew that the king was dead, he set up Antiochus his son, whom he had brought up being young, to reign in his stead, and his name he called Eupator.

LESSON XLI.

THE BATTLE OF BETH ZACHARIAS.

B.C. 163.—I MACC. vi. 28—62.

Now the king was angry, and gathered together all his friends, and the captains of his army, and those that had charge of the horse.

There came also unto him from other kingdoms, and from isles of the sea, bands of hired soldiers.

So that the number of his army was an hundred thousand footmen, and twenty thousand horsemen, and two and thirty elephants exercised in battle.

These went through Idumea, and pitched against Bethsura, which they assaulted many days, making engines of war; but they of Bethsura came out, and burned them with fire, and fought valiantly.

Upon this Judas removed from the tower, and pitched in Bathzacharias, over against the king's camp.

Then the king rising very early marched fiercely with his host toward Bathzacharias, where his armies made them ready to battle, and sounded the trumpets.

And to the end they might provoke the elephants to fight, they showed them the blood of grapes and mulberries.

Moreover they divided the beasts among the armies, and for every elephant they appointed a thousand men, armed with coats of mail, and with helmets of brass on their heads ; and beside this, for every beast were ordained five hundred horsemen of the best.

These were ready at every occasion : wheresoever the beast was, and whithersoever the beast went, they went also, neither departed they from him.

And upon the beasts were there strong towers of wood, which covered every one of them, and were girt fast unto them with devices : there were also upon every one two and thirty strong men, that fought upon them, beside the Indian that ruled him.

As for the remnant of the horsemen, they set them on this side and that side at the two parts of the host, giving them signs what to do, and being harnessed all over amidst the ranks.

Now when the sun shone upon the shields of gold and brass, the mountains glistened therewith, and shined like lamps of fire.

So part of the king's army being spread upon the high mountains, and part on the valleys below, they marched on safely and in order.

Wherefore all that heard the noise of their multitude, and the marching of the company, and the rattling of the harness, were moved : for the army was very great and mighty.

Then Judas and his host drew near, and entered into battle, and there were slain of the king's army six hundred men.

Eleazar also, surnamed Savaran, perceiving that one of the beasts, armed with royal harness, was higher than all the rest, and supposing that the king was upon him,

Put himself in jeopardy, to the end he might deliver his people, and get him a perpetual name :

Wherefore he ran upon him courageously through the midst of the battle, slaying on the right hand and on the left, so that they were divided from him on both sides.

Which done, he crept under the elephant, and thrust him under, and slew him : whereupon the elephant fell down upon him, and there he died.

Howbeit the rest of the Jews seeing the strength of the king, and the violence of his forces, turned away from them.

Then the king's army went up to Jerusalem to meet them, and the king pitched his tents against Judea, and against Mount Sion.

But with them that were in Bethsura he made peace : for they came out of the city, because they had no victuals there to endure the siege, it being a year of rest to the land.

So the king took Bethsura, and set a garrison there to keep it.

As for the sanctuary, he besieged it many days : and set there artillery with engines and instruments to cast fire and stones, and pieces to cast darts and slings.

Whereupon they also made engines against their engines, and held them battle a long season.

Yet at the last, their vessels being without victuals, (for that it was the seventh year, and they in Judea, that were delivered from the Gentiles, had eaten up the residue of the store ;)

There were but a few left in the sanctuary, because the famine did so

prevail against them, that they were fain to disperse themselves, every man to his own place.

At that time Lysias heard say, that Philip, whom Antiochus the king, whiles he lived, had appointed to bring up his son Antiochus, that he might be king,

Was returned out of Persia and Media, and the king's host also that went with him, and that he sought to take unto him the ruling of the affairs.

Wherefore he went in all haste, and said to the king and the captains of the host and the company, We decay daily, and our victuals are but small, and the place we lay siege unto is strong, and the affairs of the kingdom lie upon us :

Now therefore let us be friends with these men, and make peace with them, and with all their nation ;

And covenant with them, that they shall live after their laws, as they did before : for they are therefore displeased, and have done all these things, because we abolished their laws.

So the king and the princes were content : wherefore he sent unto them to make peace ; and they accepted thereof.

Also the king and the princes made an oath unto them : whereupon they went out of the stronghold.

Then the king entered into Mount Sion ; but when he saw the strength of the place, he brake his oath that he had made, and gave commandment to pull down the wall round about.

Afterward departed he in all haste, and returned unto Antiochia, where he found Philip to be master of the city : so he fought against him, and took the city by force.

LESSON XLII.

THE DREAM OF JUDAS MACCABEUS.

B.C. 160.—2 MACC. xv. 1—36.

But Nicanor, hearing that Judas and his company were in the strong places about Samaria, resolved without any danger to set upon them on the sabbath day.

Nevertheless the Jews that were compelled to go with him said, O destroy not so cruelly and barbarously, but give honour to that day, which he, that seeth all things, hath honoured with holiness above other days.

Then the most ungracious wretch demanded, if there were a Mighty one in heaven, that had commanded the sabbath day to be kept.

And when they said, There is in heaven a living Lord, and mighty, who commanded the seventh day to be kept :

Then said the other, And I also am mighty upon earth, and I command to take arms, and to do the king's business. Yet he obtained not to have his wicked will done.

So Nicanor in exceeding pride and haughtiness determined to set up a public monument of his victory over Judas and them that were with him.

But Maccabeus had ever sure confidence that the LORD would help him :

Wherefore he exhorted his people not to fear the coming of the heathen against them, but to remember the help which in former times they had received from heaven, and now to expect the victory and aid, which should come unto them from the Almighty.

And so comforting them out of the [']law and the prophets, and withal putting them in mind of the battles that they won afore, he made them more cheerful.

And when he had stirred up their minds, he gave them their charge, shewing them therewithal the falsehood of the heathen, and the breach of oaths.

Thus he armed every one of them, not so much with defence of shields and spears, as with comfortable and good words : and beside that, he told them a dream worthy to be believed, as if it had been so indeed, which did not a little rejoice them.

And this was his vision : That Onias, who had been high priest, a virtuous and a good man, reverend in conversation, gentle in condition, well spoken also, and exercised from a child in all points of virtue, holding up his hands prayed for the whole body of the Jews.

This done, in like manner there appeared a man with gray hairs, and exceeding glorious, who was of wonderful and excellent majesty.

Then Onias answered, saying, This is a lover of the brethren, who prayeth much for the people, and for the holy city, to wit, Jeremias the prophet of God.

Whereupon Jeremias holding forth his right hand gave to Judas a sword of gold, and in giving it spake thus,

Take this holy sword, a gift from God, with the which thou shalt wound the adversaries.

Thus being well comforted by the words of Judas, which were very good, and able to stir them up to valour, and to encourage the hearts of the young men, they determined not to pitch camp, but courageously to set upon them, and manfully to try the matter by conflict, because the city, and the sanctuary, and the temple, were in danger.

For the care that they took for their wives, and their children, their brethren, and kinsfolks, was in least account with them : but the greatest and principal fear was for the holy temple.

Also they that were in the city took not the least care, being troubled for the conflict abroad :

And now when as all looked what should be the trial, and the enemies were already come near, and the army was set in array, and the beasts conveniently placed, and the horsemen set in the wings,

Maccabeus seeing the coming of the multitude, and the divers preparations of armour, and the fierceness of the beasts, stretched out his hands towards heaven, and called upon the LORD that worketh wonders, knowing that victory cometh not by arms, but even as it seemeth good to him he giveth it to such as are worthy.

Therefore in his prayer he said after this manner, O Lord, thou didst send thine angel in the time of Ezekias king of Judea, and didst slay in the host of Sennacherib an hundred fourscore and five thousand.

Wherefore now also, O Lord of heaven, send a good angel before us, for a fear and dread unto them ;

And through the might of thine arm, let those be stricken with terror, that come against thy holy people to blaspheme : and he ended thus.

Then Nicanor, and they that were with him, came forward with trumpets and songs.

But Judas and his company encountered the enemies with invocation and prayer.

So that fighting with their hands, and praying unto God with their hearts, they slew no less than thirty and five thousand men : for through the appearance of God they were greatly cheered.

Now when the battle was done, returning again with joy, they knew that Nicanor lay dead in his harness.

Then they made a great shout and a noise, praising the Almighty in their own language.

And Judas, who was ever the chief defender of the citizens both in body and mind, and who continued his love toward his countrymen all his life, commanded to strike off Nicanor's head, and his hand with his shoulder, and bring them to Jerusalem.

So when he was there, and had called them of his nation together, and set the priests before the altar, he sent for them that were of the tower,

And showed them vile Nicanor's head, and the hand of that blasphemer, which with proud brags he had stretched out against the holy temple of the Almighty.

And when he had cut out the tongue of that ungodly Nicanor, he commanded that they should give it by pieces unto the fowls, and hang up the reward of his madness before the temple.

So every man praised toward the heaven the glorious LORD, saying, Blessed be he that hath kept his own place undefiled.

He hanged also Nicanor's head upon the tower, an evident and manifest sign unto all of the help of the LORD.

And they ordained all with a common decree in no case to let that day pass without solemnity, but to celebrate the thirteenth day of the twelfth month, which in the Syrian tongue is called Adar, the day before Mar-dochæus' day.

LESSON XLIII.

THE ROMAN ALLIANCE, AND DEATH OF JUDAS.

B.C. 161.—I MACC. viii.—ix. (*abridged.*)

Now Judas had heard of the fame of the Romans, that they were mighty and valiant men, and such as would lovingly accept all that joined themselves unto them, and make a league of amity with all that came unto them ;

And that they were men of great valour. It was told him also of their

wars and noble acts which they had done among the Galatians, and how they had conquered them, and brought them under tribute ;

It was told him besides, how they destroyed and brought under their dominion all other kingdoms and isles that at any time resisted them ;

But with their friends and such as relied upon them they kept amity : and that they had conquered kingdoms both far and nigh, inasmuch as all that heard of their name were afraid of them ;

Also that, whom they would help to a kingdom, those reign ; and whom again they would, they displace : finally, that they were greatly exalted :

Yet for all this none of them wore a crown, or was clothed in purple to be magnified thereby :

Moreover how they had made for themselves a senate house, wherein three hundred and twenty men sat in council daily, consulting alway for the people, to the end they might be well ordered :

And that they committed their government to one man every year, who ruled over all their country, and that all were obedient to that one, and that there was neither envy nor emulation among them.

In consideration of these things, Judas chose Eupolemus the son of John, the son of Accos, and Jason the son of Eleazar, and sent them to Rome, to make a league of amity and confederacy with them,

And to entreat them that they would take the yoke from them ; for they saw that the kingdom of the Grecians did oppress Israel with servitude.

They went therefore to Rome, which was a very great journey, and came into the senate, where they spake and said,

Judas Maccabeus with his brethren, and the people of the Jews, have sent us unto you, to make a confederacy and peace with you, and that we might be registered your confederates and friends.

So that matter pleased the Romans well.

Furthermore when Demetrius heard that Nicanor and his host were slain in battle, he sent Bachides and Alcimus into the land of Judea the second time, and with them the chief strength of his host :

Who went forth by the way that leadeth to Galgala, and pitched their tents before Masaloth, which is in Arbela, and after they had won it, they slew much people.

Also the first month of the hundred fifty and second year they encamped before Jerusalem :

From whence they removed, and went to Bera, with twenty thousand footmen and two thousand horsemen.

Now Judas had pitched his tents at Eleasa, and three thousand chosen men with him :

Who seeing the multitude of the other army to be so great were sore afraid ; whereupon many conveyed themselves out of the host, insomuch as there abode of them no more but eight hundred men.

When Judas therefore saw that his host slipt away, and that the battle pressed upon him, he was sore troubled in mind, and much distressed, for that he had no time to gather them together.

Nevertheless unto them that remained he said, Let us arise and go up against our enemies, if peradventure we may be able to fight with them.

But they dehorted him, saying, We shall never be able : let us now
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rather save our lives, and hereafter we will return with our brethren, and fight against them : for we are but few.

Then Judas said, God forbid that I should do this thing, and flee away from them : if our time be come, let us die manfully for our brethren, and let us not stain our honour.

With that the host of Bacchides removed out of their tents, and stood over against them, their horsemen being divided into two troops, and their slingers and archers going before the host, and they that marched in the foreward were all mighty men.

As for Bacchides, he was in the right wing : so the host drew near on the two parts, and sounded their trumpets.

They also of Judas' side, even they sounded their trumpets also, so that the earth shook at the noise of the armies, and the battle continued from morning till night.

Now when Judas perceived that Bacchides and the strength of his army were on the right side, he took with him all the hardy men,

Who discomfited the right wing, and pursued them unto the mount Azotus.

But when they of the left wing saw that they of the right wing were discomfited, they followed upon Judas and those that were with him hard at the heels from behind :

Whereupon there was a sore battle, insomuch as many were slain on both parts.

Judas also was killed, and the remnant fled.

Then Jonathan and Simon took Judas their brother, and buried him in the sepulchre of his fathers in Modin.

Moreover they bewailed him, and all Israel made great lamentation for him, and mourned many days, saying,

How is the valiant man fallen, that delivered Israel !

LESSON XLIV.

THE YOUNGER MACCABEES.

B.C. 160.

THE Books of the Maccabees do not close with the death of Judas, but as no such character again arose, it may be better to pass quickly on. Jonathan succeeded his brother Judas in the government, and in the weak state of the Syrian kingdom, as well as by his alliance with the Romans and with the Egyptians, contrived to secure himself and prosper, fulfilling the hope held out by Zechariah (chap. ix.) :—

When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the word of a mighty man.

And the LORD shall be seen over them, and his arrow shall go forth as
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the lightning : and the Lord GOD shall blow the trumpet, and shall go with whirlwinds of the south.

The LORD of hosts shall defend them ; and they shall devour, and subdue with sling stones ; and they shall drink, and make a noise as through wine ; and they shall be filled like bowls, and as the corners of the altar.

And the LORD their God shall save them in that day as the flock of his people : for they shall be as the stones of a crown, lifted up as an ensign upon his land.

For how great is his goodness, and how great is his beauty ! corn shall make the young men cheerful, and new wine the maids.

Another prophecy was claimed as in course of fulfilment in Egypt. Onias, the rightful High Priest, who had been set aside for the wretch Menelaus, had fled to Egypt, where there was already a large colony of Jews ; and in the year B.C. 149 he obtained from the king, Ptolemy Philometer (Love Mother), permission to build a Temple there to the Lord Jehovah, at On, or Heliopolis, the city of the sun, whence Joseph's wife had come. There he placed an altar, a shewbread table, and all the other decorations of the Temple, save that he substituted one great lamp suspended from the ceiling for the seven-branched candlestick. Thither he invited the Jews to keep their three yearly festivals, and justified the change not only by showing that he was the true hereditary High Priest of the direct line of Aaron and Phinehas, but by appealing to the 19th chapter of Isaiah, where it is foretold—

In that day shall five cities in the land of Egypt speak the language of Canaan, •

And swear to the LORD of hosts ; one shall be called, The city of destruction.

In that day shall there be an altar to the LORD

In the midst of the land of Egypt,

And a pillar at the border thereof to the LORD.

And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt,

For they shall cry unto the LORD because of the oppressors,

And he shall send them a saviour,

And a great one, and he shall deliver them.

And the LORD shall be known to Egypt,

And the Egyptians shall know the LORD in that day,

And shall do sacrifice and oblation ; yea, they shall vow a vow unto the LORD,

And perform it.

And the LORD shall smite Egypt : he shall smite and heal it :

And they shall return even to the LORD,

And he shall be intreated of them, and shall heal them.

The city of destruction, as our translation has it, was properly, in the Hebrew, the city of the sun—Heliopolis. The Greek translation or Septuagint, already in existence, called it the city of Azedek, or righteousness, which suited him almost as well. At any rate, the Temple stood there for two hundred years, and turned the worship of most of the Egyptian Jews from Jerusalem.

Jonathan at the same time obtained permission from the Syrian kings to assume the title and power of High Priest, although he was only of the line of Asmon, and his brother Judas had shrunk from assuming the sacred office while forced to be a man of war. But Jonathan's career was successful except that he never could expel the garrison from the fortress on Mount Zion, though he fortified all the rest of Jerusalem. While blocking the enemy there, he was attacked by a Syrian rebel named Tryphon, defeated, made prisoner, and put to death in Gilead in the year 144.

His brother, Simon Thassi, assumed the high priesthood and the government, burying Jonathan in the family sepulchre at Modin, a wonderful structure of white marble, with seven pyramids on it, which served as a land-mark to ships at sea. Simon at last succeeded in expelling the Syrian garrison from Mount Zion, and for eleven years ruled with good success, backed up by Roman power, until in 135 he and two of his sons were treacherously murdered at a feast at Jericho by a near kinsman; but they were avenged by John Hyrcanus, the remaining son, who speedily became the most powerful of all the Asmoneans.

LESSON XLV.

THE ASMONEAN KINGDOM.

B.C. 137.

JOHN HYRCANUS, the surviving son of Simon, was an able man, and in the weak state of the Syrians was able to make himself independent. He conquered the Samaritans, and destroyed the schismatical temple on Mount Gerizim, and he likewise subdued the Edomites, or, as their name was now Latinised, Idumeans; and as they were children of Abraham, he made them submit to circumcision and conform to the Mosaic law.

He assumed the title of King, so that there was now, as Zechariah had said, a priest upon the throne, though he was neither of the right line of Phinehas nor of David. However, he reigned in great prosperity, and there was a peace of more than twenty years, but it only afforded an opportunity for violent squabbles between the Pharisees and Sadducees. The Pharisees had overlaid the law with such a number of interpretations and petty rules that only the most learned Rabbis could understand them; and the Sadducees were becoming more and more sceptical, and desirous to conform themselves to philosophy. The two apocryphal books, Ecclesiasticus evidently written by a Sadducee, and Wisdom as plainly the work of a Pharisee, represent their doctrines at their highest pitch, and are both beautiful, wise, and in harmony with one another; but the common mass of two parties diverged very far from the calmness, wisdom, and unity of the law like these.

John died in 104, and there were disgraceful dissensions between his sons. Aristobolus, the eldest, soon died, and the next in age had been king during his illness. Alexander Jannæus, the third brother,

became king, but, being a Sadducee, was hated by the Pharisees, who were stirred up to pelt him with the citrons they carried in their hands at the Feast of the Tabernacles. He revenged the insult by a savage massacre, and increased in cruelty till his death, B.C. 79.

His wife Alexandra ruled till her death, B.C. 69, and her son Hyrcanus II., who had already been high priest, became king, but his brother Aristobulus disputed the succession, and drove him out of the country.

But Hyrcanus had an Idumean friend named Antipater, who stirred him up to recover his throne, and with the aid of the Arabian king, Aretas, he besieged Aristobulus in Jerusalem. The Feast of the Passover drew on, and the besieged offered one thousand drachmas of silver for every paschal lamb. The besiegers accepted, and the money was let down in baskets, in which the lambs were to be returned; but the wretches outside often returned nothing, and sometimes even sent back swine in mockery.

The great Roman Pro-consul, Cneius Pompeius Magnus, had just finished a grand campaign in the East which destroyed the last fragments of the old Syrian power, and both brothers sent messengers to him to beg him to decide between them, and afterwards appeared in person.

Before, however, the decision was made, Aristobulus, perceiving that it must go against him, threw himself into Jerusalem, and shut himself up in the Temple fortress. Pompey besieged him there, and took the place after three months' siege. There was a terrible massacre, and Pompey forced his way into the Holy of Holies, where he was much disappointed to find nothing but darkness. He carried off Aristobulus in chains, and made Hyrcanus high priest, but forbade him to call himself King. So ended the Asmonean monarchy, B.C. 63, and now first did Judea begin to feel the yoke of iron of the Romans.

LESSON XLVI.

HEROD THE GREAT.

B.C. 53—B.C. 4.

And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept.

And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above;

And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

Wars between the two brothers, Hyrcanus and Aristobulus, went on, and in the course of them the Temple was again not only invaded, but plundered by the Roman general Crassus. Hyrcanus prevailed entirely through the ability of his minister, the Edomite Antipater, who exercised the whole power, and made his two sons, Phasaël and Herod, governors of Judea and

Galilee. But Hyrcanus, and those jealous for his power, could bear this Edomite power no longer. Antipater was poisoned; but his sons, calling in the Romans, forced Hyrcanus to submit to them, and to give his granddaughter Mariamne in marriage to Herod.

However, a son of the rebel Aristobulus made friends with the Parthians, a fierce nation of archers and horsemen, who had sprung up on the borders of the old Persian kingdom, and with their help got Hyrcanus and Phasael into his hands by treachery. The ears of Hyrcanus were cut off, that he might never act as high priest again; and Phasael, expecting a cruel death, killed himself by dashing his head against the walls of his prison. Herod fled to Rome, and there was assured of aid—not to restore Aristobulus, the brother of his wife—but to make himself King of the Jews.

His success was complete. He entered Jerusalem in triumph, and became a much-feared and very prosperous monarch, but it was impossible for him to be high priest, and he therefore set up Aristobulus, the brother of Mariamne, to fulfil the office. The people were so delighted with the young man that Herod's jealousy was roused, and he found an opportunity of drowning his young brother-in-law while bathing near Jericho.

It was only the first of a host of deeds of savage cruelty by which the Edomite, who had indeed broken the yoke of his brother from off his neck, strove to secure a dominion which he knew was grievous to the Jews. Even old Hyrcanus, whom he had invited back from Parthia, and at first treated kindly, was put to death; and when Mariamne, the only creature he ever loved, revolted at his cruelty to her family, he caused her likewise to be slain. Grief and remorse brought on a terrible illness, and even insanity, but he recovered, and was even more ferocious.

He did much for the security and beauty of his dominions. He repaired the great fortress at Jerusalem, and called it the "Tower Antonia," after his Roman friend Antony; he allowed the Samaritans to rebuild their temple upon Mount Gerizim: and he so splendidly restored the Jewish Temple that it was almost a rebuilding. It was begun in the twentieth year of his reign, B.C. 18, but the work went on for more than half a century, for every pious Jew who came from distant regions on pilgrimage contributed thereto.

Meanwhile the numerous wars and dissensions at Rome had ended in the choice of one man to fulfil all the great offices of the state, under the title of "Imperator." His family name was Cæsar, and he was called Augustus, or "the Sacred." Under his wise and skilful rule, peace and quiet began to prevail over all the world. It was as if there was a great hush upon everything.

And there was a general feeling that this lull was because some Great One was coming into the world. There were old sayings, even among the heathen, that a King should come to restore the reign of peace and justice; and the Jews knew that the seventy weeks from the restoration of Jerusalem must be nearly run out; and as Daniel's prophecies of the kings of the north and the south, and of their own sufferings under Antiochus, had been exactly fulfilled, they began to watch for "the Messiah, the Anointed," the Anointed who would, they thought, free them from the Roman and the Edomite, and show Himself the mighty and glorious Son of David.

BOOK VI.

THE GOSPELS.

LESSON I.

THE PROMISE TO ZACHARIAS.

B.C. 5.*—LUKE i. 5—25.

B.C. 5.—We are come to the holiest ground. The Good-tidings—Gospel—have to be set forth. Four messengers of good news have recorded it for us. We call them Evangelists (Eu, fair—Angelista, a messenger) the name given at Ephesus to the shepherd who told of the white marble quarry whence the stones for the Temple, the wonder of the world, had been hewn. It would seem, both from tradition and internal evidence, that St. Matthew wrote first for the Jewish converts; St. Mark, under the guidance of St. Peter, adapted his narrative to the Romans; St. Luke wrote, under St. Paul's leading, from information collected in Palestine during St. Paul's imprisonment at Casarea; and St. John, writing many years later, supplied what the other three had left untold, especially of the innermost life, and the higher and deeper discourses. It is St. Luke whose history begins the earliest. He dedicates it to Theophilus, the lover of God, probably a real individual and of high rank, but a name which every faithful Christian should own.

There was in the days of Herod, the king of Judæa, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.

And they were both righteous before God, walking in all the commandments and ordinances of the LORD blameless.

And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.

And it came to pass, that while he executed the priest's office before God in the order of his course,

* The ordinary era, Anno Domini, is four years too late.

According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the LORD.

And the whole multitude of the people were praying without at the time of incense.

And there appeared unto him an angel of the LORD standing on the right side of the altar of incense.

And when Zacharias saw him, he was troubled, and fear fell upon him.

But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

And thou shalt have joy and gladness; and many shall rejoice at his birth.

For he shall be great in the sight of the LORD, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

And many of the children of Israel shall he turn to the LORD their God.

And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the LORD.

And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

And after those days his wife Elisabeth conceived, and hid herself five months, saying,

Thus hath the LORD dealt with me in the days wherein he looked on me, to take away my reproach among men.

LESSON II.

THE ANNUNCIATION.

B.C. 4.—LUKE i. 26—45, 56; MATT. i. 20—24.

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,
to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

And the angel came in unto her, and said, Hail, thou that art highly favoured, the LORD is with thee : blessed art thou among women.

And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

And the angel said unto her, Fear not, Mary : for thou has found favour with God.

And, behold, thou shalt bring forth a son, and shalt call his name JESUS.

He shall be great, and shall be called the Son of the Highest : and the Lord God shall give unto him the throne of his father David :

And he shall reign over the house of Jacob for ever ; and of his kingdom there shall be no end.

Then said Mary unto the angel, How shall this be ?

And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee : therefore also that holy thing which shall be born of thee shall be called the Son of God.

And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age.

For with God nothing shall be impossible.

And Mary said, Behold the handmaid of the LORD ; be it unto me according to thy word. And the angel departed from her.

And Mary arose in those days, and went into the hill country with haste, into a city of Juda ;

And entered into the house of Zacharias, and saluted Elisabeth.

And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb ; and Elisabeth was filled with the Holy Ghost :

And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.

And whence is this to me, that the mother of my LORD should come to me ?

And blessed is she that believed : for there shall be a performance of those things which were told her from the LORD.

* * * * *

And Mary abode with her about three months, and returned to her own house.

Behold, the angel of the LORD appeared unto Joseph in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife : for that which is conceived in her is of the Holy Ghost.

And she shall bring forth a son, and thou shalt call his name JESUS : for he shall save his people from their sins.

Now all this was done, that it might be fulfilled which was spoken of the LORD by the prophet, saying,

Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

Then Joseph being raised from sleep did as the angel of the LORD had bidden him, and took unto him his wife.

LESSON III.

THE BIRTH OF JOHN THE BAPTIST.

B.C. 4.—LUKE i. 57—67, and 80.

Now Elisabeth's full time came that she should be delivered ; and she brought forth a son.

And her neighbours and her cousins heard how the LORD had shewed great mercy upon her ; and they rejoiced with her.

And it came to pass, that on the eighth day they came to circumcise the child ; and they called him Zacharias, after the name of his father.

And his mother answered and said, Not so : but he shall be called John.

And they said unto her, There is none of thy kindred that is called by this name.

And they made signs to his father, how he would have him called.

And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.

And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.

And fear came on all that dwelt round about them : and all these sayings were noised abroad throughout all the hill country of Judæa.

And all they that heard them laid them up in their hearts, saying, What manner of child shall this be ! And the hand of the LORD was with him.

And his father Zacharias was filled with the Holy Ghost, and prophesied.

* * * * *

And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

LESSON IV.

THE NATIVITY.

B.C. 4.—LUKE ii. 1—20.

And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed.

(And this taxing was first made when Cyrenius was governor of Syria.)

And all went to be taxed, every one into his own city.

And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem ; (because he was of the house and lineage of David :)

To be taxed with Mary his espoused wife.

And so it was, that, while they were there, the days were accomplished that she should be delivered.

And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger ; because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them : and they were sore afraid.

And the angel said unto them, Fear not : for, behold I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

And this shall be a sign unto you ; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

And when they had seen it, they made known abroad the saying which was told them concerning this child.

And all they that heard it wondered at those things which were told them by the shepherds.

But Mary kept all these things and pondered them in her heart.

And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

LESSON V.

THE CIRCUMCISION AND PRESENTATION.

B.C. 4.—LUKE ii. 21—38.

And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord ; (As it is written in the law of the LORD, Every male that openeth the womb shall be called holy to the LORD ;)

And to offer a sacrifice according to that which is said in the law of the LORD, a pair of turtledoves or two young pigeons.

And, behold, there was a man in Jerusalem, whose name was Simeon ; and the same man was just and devout, waiting for the consolation of Israel ; and the Holy Ghost was upon him.

And it was revealed unto him by the Holy Ghost that he should not see death before he had seen the LORD's Christ.

And he came by the Spirit into the temple : and when the parents brought in the child Jesus, to do for him after the custom of the law,

Then took he him up in his arms, and blessed GOD, and said,

LORD, now lettest thou thy servant depart in peace, according to thy word :

For mine eyes have seen thy salvation,

Which thou hast prepared before the face of all people ;

A light to lighten the Gentiles, and the glory of thy people Israel.

And Joseph and his mother marvelled at those things which were spoken of him.

And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel ; and for a sign which shall be spoken against ;

(Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser : she was of a great age, and had lived with an husband seven years from her virginity ;

And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day.

And she coming in that instant gave thanks likewise unto the LORD, and spake of him to all them that looked for redemption in Jerusalem.

LESSON VI.

THE WISE MEN FROM THE EAST.

B.C. 3.—MATT. ii. 3—12.

Now when Jesus was born in Bethlehem of Judæa, in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

Saying, Where is he that is born King of the Jews ? for we have seen his star in the east, and are come to worship him.

When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

And they said unto him, In Bethlehem of Judæa : for thus it is written by the prophet,

And thou Bethlehem in the land of Juda, art not the least among the princes of Juda : for out of thee shall come a Governor, that shall rule my people Israel.

Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

And he sent them to Bethlehem, and said, Go and search diligently for the young child ; and when ye have found him, bring me word again, that I may come and worship him also.

When they had heard the king they departed ; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

When they saw the star, they rejoiced with exceeding great joy.

And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him : and when they had opened their treasures, they presented unto him gifts ; gold, and frankincense, and myrrh.

LESSON VII.

THE FLIGHT INTO EGYPT.

B.C. 3.—MATT. ii. 12—23.

And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

And when they were departed, behold the angel of the LORD appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word : for Herod will seek the young child to destroy him.

When he arose, he took the young child and his mother by night, and departed into Egypt :

And was there until the death of Herod : that it might be fulfilled which was spoken of the LORD by the prophet, saying, Out of Egypt have I called my son.

Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

Then was fulfilled that which was spoken by Jeremy the prophet, saying,

In Ramah was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

But when Herod was dead, behold, an angel of the LORD appeareth in a dream to Joseph in Egypt,

Saying, Arise, and take the young child and his mother, and go into the land of Israel : for they are dead which sought the young child's life.

And he arose, and took the young child and his mother, and came into the land of Israel.

But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither : notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee :

And he came and dwelt in a city called Nazareth : that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

LESSON VIII.

THE DOCTORS IN THE TEMPLE.

LUKE ii. 39—52.

A.D. 16.—*The Emperor Augustus confirmed Herod's will, and his eldest son Archelaus became what was called "Tetrarch," or Governor of Judea, Samaria, and Idumea; the second, Herod Antipas, had Galilee and Perea, beyond Jordan to the north; and the third, Herod-Philip, Iturea, a tract beyond the Jordan to the south. The title of king was promised to Archelaus if he deserved it; but he proved himself so savage and cruel that complaints were made of him at Rome, and he was banished to Gaul, A.D. 9. The brothers were not disturbed in their governments, but Judaea and Samaria were kept in the hands of the Romans. There was a prefect, or principal governor, at Antioch, of all Syria, namely, Quirinus; but under him a pro-prætor was appointed for Judaea. He took up his abode at Casarea, a city recently built by Herod upon the coast. It was more convenient for intercourse with Rome, and besides, the Roman idolatries and other customs did not offend the Jews, as they did at Jerusalem. So the yoke of iron was riveted on the necks of the Jews, and the sceptre departed from Judah (Gen. xl. 9), as Jacob had foretold, just as Shiloh came unknown to his temple. Meantime the actual government of Jerusalem, except in matters of life and death, was carried on by the Sanhedrim, a council representing Moses' seventy elders, together with the high priest, and the heads of the courses of the priests. They met in a chamber built for the purpose, partly on Temple ground, partly outside.*

They returned into Galilee, to their own city Nazareth.

And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

Now his parents went to Jerusalem every year at the feast of the pass-over.

And when he was twelve years old, they went up to Jerusalem, after the custom of the feast.

And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.

And when they found him not, they turned back again to Jerusalem, seeking him.

And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

And all that heard him were astonished at his understanding and answers.

And when they saw him they were amazed : and his mother said unto him, Son, why hast thou thus dealt with us ? behold, thy father and I have sought thee sorrowing.

And he said unto them, How is it that ye sought me ? wist ye not that I must be about my father's business ?

And they understood not the saying which he spake unto them.

And he went down with them, and came to Nazareth, and was subject unto them : but his mother kept all these sayings in her heart.

And Jesus increased in wisdom and stature, and in favour with God and man.

LESSON IX.

THE PREACHING OF JOHN THE BAPTIST.

A.D. 27.—LUKE iii. and MATT. iii. (*collated*).

Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

Annas and Caiaphas being the High Priests, the word of God came unto John the son of Zacharias in the wilderness.

And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins ;

As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the LORD, make his paths straight.

Every valley shall be filled, and every mountain and hill shall be brought low ; and the crooked shall be made straight, and the rough ways shall be made smooth ;

And all flesh shall see the salvation of God.

And the same John had his raiment of camel's hair, and a leathern girdle about his loins ; and his meat was locusts and wild honey.

Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan,

And were baptized of him in Jordan, confessing their sins.

But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come ?

Bring forth therefore fruits meet for repentance :

And think not to say within yourselves, We have Abraham to our father : for I say unto you, that God is able of these stones to raise up children unto Abraham.

And now also the axe is laid unto the root of the trees : therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

And the people asked him, saying, What shall we do then ?

He answereth and saith unto them, He that hath two coats, let him impart to him that hath none ; and he that hath meat, let him do likewise.

Then came also publicans to be baptized, and said unto him, Master, what shall we do ?

And he said unto them, Exact no more than that which is appointed you.

And the soldiers likewise demanded of him, saying, And what shall we do ? And he said unto them, Do violence to no man, neither accuse any falsely ; and be content with your wages.

And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not,

John answered, saying unto them all, I indeed baptize you with water ; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose : he shall baptize you with the Holy Ghost and with fire :

Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner ; but the chaff he will burn with fire unquenchable.

LESSON X.

THE BAPTISM OF OUR LORD.

A.D. 27.—JOHN i. 6—8 ; MATT. iii. 13—17.

There was a man sent from God, whose name was John.

The same came for a witness, to bear witness of the Light, that all men through him might believe.

He was not that Light, but was sent to bear witness of that Light.

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

But John forbade him, saying, I have need to be baptized of thee, and comest thou to me ?

And Jesus answering said unto him, Suffer it to be so now : for thus it becometh us to fulfil all righteousness. Then he suffered him.

And Jesus, when he was baptized, went up straightway out of the water : and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him :

And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

LESSON XI.

THE TEMPTATION.

LUKE iii. 1—13.

And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

Being forty days tempted of the devil. And in those days he did eat nothing : and when they were ended he afterward hungered.

And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

And the devil taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

And the devil said unto him, All this power will I give thee, and the glory of them : for that is delivered unto me ; and to whomsoever I will I give it.

If thou therefore wilt worship me, all shall be thine.

And Jesus answered and said unto him, Get thee behind me, Satan : for it is written, Thou shalt worship the LORD thy God, and him only shalt thou serve.

And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence :

For it is written, He shall give his angels charge over thee, to keep thee :

And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

And Jesus answering, said unto him, It is said, Thou shalt not tempt the LORD thy God.

And when the devil had ended all the temptation, he departed from him for a season.

LESSON XII.

THE RECORD OF JOHN.

A.D. 27.—JOHN i. 19—34.

And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

And he confessed, and denied not; but confessed, I am not the Christ.

And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

And they which were sent were of the Pharisees.

And they asked him, and said unto him, Why baptizeth thou then, if thou be not that Christ, nor Elias, neither that prophet?

John answered them, saying, I baptize with water: but there standeth one among you whom ye know not;

He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

These things were done in Bethabara beyond Jordan, where John was baptizing.

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

And I saw, and bare record that this is the Son of God.

LESSON XIII.

THE FIRST DISCIPLES.

A.D. 27.—JOHN i. 35—51.

Again the next day after John stood, and two of his disciples;
And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

And the two disciples heard him speak, and they followed Jesus.

Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

Now Philip was of Bethsaida, the city of Andrew and Peter.

Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee.

Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these.

And he said unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

LESSON XIV.

THE FIRST MIRACLE.

A.D. 27.—JOHN ii. 1—12.

And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

And both Jesus was called, and his disciples, to the marriage.

And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

His mother saith unto the servants, Whatsoever he saith unto you, do it.

And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

When the ruler of the feast had tasted the water that was made wine, and knew not whence it was; (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

LESSON XV.

THE FIRST PASSOVER.

A.D. 28.—JOHN xi. 13—20.

And the Jews' passover was at hand, and Jesus went up to Jerusalem,

And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep and the oxen: and poured out the changers' money, and overthrew the tables:

And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

But he spake of the temple of his body.

When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.

But Jesus did not commit himself unto them, because he knew all men, And needed not that any should testify of man: for he knew what was in man.

LESSON XVI.

NICODEMUS.

JOHN iii. 1—21.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Marvel not that I said unto thee, Ye must be born again.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Nicodemus answered and said unto him, How can these things be?

Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up :

That whosoever believeth in him should not perish, but have eternal life.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

For God sent not his Son into the world to condemn the world ; but that the world through him might be saved.

He that believeth on him is not condemned : but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

LESSON XVII.

THE WAXING AND WANING LIGHTS.

JOHN iii. 22—36 ; iv. 1—3 ; LUKE iii. 19, 20.

After these things came Jesus and his disciples into the land of Judæa ; and there he tarried with them, and baptized.

And John also was baptizing in Ænon near to Salim, because there was much water there : and they came, and were baptized.

Then there arose a question between some of John's disciples and the Jews about purifying.

And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.

John answered and said, A man can receive nothing, except it be given him from heaven.

Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

He that hath the bride is the bridegroom : but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice : this my joy therefore is fulfilled.

He must increase, but I must decrease.

He that cometh from above is above all : he that is of the earth is earthly, and speaketh of the earth : he that cometh from heaven is above all.

And what he hath seen and heard, that he testifieth ; and no man receiveth his testimony.

He that hath received his testimony hath set to his seal that God is true.
 For he whom God hath sent speaketh the words of God : for God giveth
 not the Spirit by measure unto him.

The Father loveth the Son, and hath given all things into his hand.

He that believeth on the Son hath everlasting life : and he that believeth
 not the Son shall not see life ; but the wrath of God abideth on him.

When therefore the LORD knew how the Pharisees had heard that Jesus
 made and baptized more disciples than John,
 (Though Jesus himself baptized not, but his disciples)
 He left Judæa, and departed again into Galilee.

But Herod the tetrarch, being reproved by him for Herodias his brother
 Philip's wife, and for all the evils which Herod had done,
 Added yet this above all, that he shut up John in prison.

LESSON XVIII.

THE WELL OF JACOB

A.D. 28.—JOHN iv. 4—15.

And he must needs go through Samaria.

Then cometh he to a city of Samaria, which is called Sychar, near to the
 parcel of ground that Jacob gave to his son Joseph.

Now Jacob's well was there. Jesus therefore, being wearied with his
 journey, sat thus on the well : and it was about the sixth hour.

There cometh a woman of Samaria to draw water : Jesus saith unto her,
 Give me to drink.

(For his disciples were gone away unto the city to buy meat.)

Then saith the woman of Samaria unto him, How is it that thou, being
 a Jew, askest drink of me, which am a woman of Samaria ? for the Jews
 have no dealings with the Samaritans.

Jesus answered and said unto her, If thou knewest the gift of God, and
 who it is that saith to thee, Give me to drink, thou wouldest have asked
 of him, and he would have given thee living water.

The woman saith unto him, Sir, thou hast nothing to draw with, and the
 well is deep : from whence then hast thou that living water ?

Art thou greater than our father Jacob, which gave us the well, and
 drank thereof himself, and his children, and his cattle ?

Jesus answered and said unto her, Whosoever drinketh of this water
 shall thirst again :

But whosoever drinketh of the water that I shall give him shall never
 thirst ; but the water that I shall give him shall be in him a well of water
 springing up into everlasting life.

The woman saith unto him, Sir, give me this water, that I thirst not,
 neither come hither to draw.

LESSON XIX.

THE WOMAN OF SAMARIA.

A.D. 28—JOHN iv. 16—42.

Jesus saith unto her, Go, call thy husband and come hither.

The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband :

For thou hast had five husbands ; and he whom thou now hast is not thy husband : in that saidst thou truly.

The woman saith unto him, Sir, I perceive that thou art a prophet.

Our fathers worshipped in this mountain ; and ye say, that in Jerusalem is the place where men ought to worship.

Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

Ye worship ye know not what : we know what we worship : for salvation is of the Jews.

But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth : for the Father seeketh such to worship him.

God is a Spirit : and they that worship him must worship him in spirit and in truth.

The woman saith unto him, I know that Messias cometh, which is called Christ : when he is come, he will tell us all things.

Jesus saith unto her, I that speak unto thee am he.

And upon this came his disciples, and marvelled that he talked with the woman : yet no man said, What seekest thou ? or, Why talkest thou with her ?

The woman then left her waterpot, and went her way into the city, and saith to the men,

Come, see a man, which told me all things that ever I did : is not this the Christ ?

Then they went out of the city, and came unto him.

In the mean while his disciples prayed him, saying, Master, eat.

But he said unto them, I have meat to eat that ye know not of.

Therefore said the disciples one to another, Hath any man brought him aught to eat ?

Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

Say not ye, There are yet four months, and then cometh harvest ? behold, I say unto you, Lift up your eyes, and look on the fields ; for they are white already to harvest.

And he that reapeth receiveth wages, and gathereth fruit unto life eternal : that both he that soweth and he that reapeth may rejoice together.

And herein is that saying true, One soweth, and another reapeth.

I sent you to reap that whereon ye bestowed no labour : other men laboured, and ye are entered into their labours.

And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

So when the Samaritans were come unto him, they besought him that he would tarry with them : and he abode there two days.

And many more believed because of his own word ;

And said unto the woman, Now we believe, not because of thy saying : for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

LESSON XX.

THE NOBLEMAN'S SON.

A.D. 28.—JOHN iv. 43—54.

Now after two days he departed thence, and went into Galilee.

For Jesus himself testified, that a prophet hath no honour in his own country.

Then when he was come into Galilee, the Galilæans received him, having seen all the things that he did at Jerusalem at the feast : for they also went unto the feast.

So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son : for he was at the point of death.

Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

The nobleman saith unto him, Sir, come down ere my child die.

Jesus saith unto him, Go thy way ; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

So the father knew that it was at the same hour in which Jesus said unto him, Thy son liveth : and himself believed, and his whole house.

This is again the second miracle that Jesus did, when he was come out of Judæa into Galilee.

LESSON XXI.

THE PROCLAMATION OF THE TRUE JUBILEE.

A.D. 28.—LUKE iv. 16—30.

And he came to Nazareth, where he had been brought up : and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read.

And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor ; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

To preach the acceptable year of the Lord.

And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

And he began to say unto them, This day is this Scripture fulfilled in your ears.

And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son ?

And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself : whatsoever we have heard done in Capernaum, do also here in thy country.

And he said, Verily I say unto you, No prophet is accepted in his own country.

But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land ;

But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

And many lepers were in Israel in the time of Eliseus the prophet ; and none of them was cleansed, saving Naaman the Syrian.

And all they in the synagogue, when they heard these things, were filled with wrath,

And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

But he passing through the midst of them went his way.

LESSON XXII.

THE MIRACLES AT CAPERNAUM.

A.D. 28.—MARK i. 21—39.

And they went into Capernaum : and straightway on the sabbath day he entered into the synagogue, and taught.

And they were astonished at his doctrine : for he taught them as one that had authority, and not as the scribes.

And there was in their synagogue a man with an unclean spirit ; and he cried out,

Saying, Let us alone ; what have we to do with thee, thou Jesus of Nazareth ? art thou come to destroy us ? I know thee who thou art, the Holy One of God.

And Jesus rebuked him, saying, Hold thy peace, and come out of him.

And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this ? what new doctrine is this ? for with authority commandeth he even the unclean spirits, and they do obey him.

And immediately his fame spread abroad throughout all the region round about Galilee.

And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

But Simon's wife's mother lay sick of a fever, and anon they tell him of her.

And he came and took her by the hand, and lifted her up ; and immediately the fever left her, and she ministered unto them.

And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

And all the city was gathered together at the door.

And he healed many that were sick of divers diseases, and cast out many devils ; and suffered not the devils to speak, because they knew him.

And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

And Simon and they that were with him followed after him.

And when they had found him, they said unto him, All men seek for thee.

And he said unto them, Let us go into the next towns, that I may preach there also : for therefore came I forth.

And he preached in their synagogues throughout all Galilee, and cast out devils.

LESSON XXIII.

THE CALL TO THE FISHERMEN.

A.D. 28.—ST. LUKE v. 1—11.

And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

And saw two ships standing by the lake : but the fishermen were gone out of them, and were washing their nets.

And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing : nevertheless at thy word I will let down the net.

And when they had this done, they inclosed a great multitude of fishes : and their net brake.

And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O LORD.

For he was astonished, and all that were with him, at the draught of the fishes which they had taken :

And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not ; from henceforth thou shalt catch men.

And when they had brought their ships to land, they forsook all, and followed him.

LESSON XXIV.

THE BEATITUDES.

A.D. 28.—MATT. v. 1—12.

And seeing the multitudes, he went up into a mountain : and when he was set, his disciples came unto him :

And he opened his mouth, and taught them, saying,

Blessed are the poor in spirit : for theirs is the kingdom of heaven.

Blessed are they that mourn : for they shall be comforted.

Blessed are the meek : for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness : for they shall be filled.

Blessed are the merciful : for they shall obtain mercy.

Blessed are the pure in heart : for they shall see God.

Blessed are the peacemakers : for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake : for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceeding glad : for great is your reward in heaven : for so persecuted they the prophets which were before you.

LESSON XXV.

THE COMMANDMENTS OF THE NEW KINGDOM.

A.D. 28.—MATT. v. 13—26 ; 33—37.

Ye are the salt of the earth : but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Ye are the light of the world. A city that is set on an hill cannot be hid.

Neither do men light a candle, and put it under a bushel, but on a candlestick ; and it giveth light unto all that are in the house.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Think not that I am come to destroy the law, or the prophets : I am not come to destroy, but to fulfil.

For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven : but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Ye have heard that it was said by them of old time, Thou shalt not kill ; and whosoever shall kill shall be in danger of the judgment :

But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment : and whosoever shall say to his brother, Raca, shall be in danger of the council : but whosoever shall say, Thou fool, shall be in danger of hell fire.

Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee ;

Leave there thy gift before the altar, and go thy way ; first be reconciled to thy brother, and then come and offer thy gift.

Agree with thine adversary quickly, whiles thou art in the way with him ; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

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Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths :

But I say unto you, Swear not at all ; neither by heaven ; for it is God's throne :

Nor by the earth ; for it is his footstool : neither by Jerusalem ; for it is the city of the great King.

Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

But let your communication be, Yea, yea ; Nay, nay : for whatsoever is more than these cometh of evil.

LESSON XXVI.

THE ROYAL LAW OF LOVE.

A.D. 28.—MATT. v. 38—48. LUKE vi. 27—35.

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth :

But I say unto you, That ye resist not evil : but whosoever shall smite thee on thy right cheek, turn to him the other also.

And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.

And whosoever shall compel thee to go a mile, go with him twain.

Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy :

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you ;

That ye may be the children of your Father which is in heaven : for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

For if ye love them which love you, what reward have ye ? do not even the publicans the same ?

And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

Be ye therefore perfect, even as your Father which is in heaven is perfect.

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But I say unto you which hear, Love your enemies, do good to them which hate you,

Bless them that curse you, and pray for them which despitefully use you.

And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also.

Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.

And as ye would that men should do to you, do ye also to them likewise.

For if ye love them which love you, what thank have ye? for sinners also love those that love them.

And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

LESSON XXVII.

REALITY IN CHARITY, PRAYER, AND FASTING.

A.D. 28.—MATT. vi. 1—18.

Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

But when thou doest alms, let not thy left hand know what thy right hand doeth:

That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly.

But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

Be not ye therefore like unto them : for your Father knoweth what things ye have need of, before ye ask him.

After this manner therefore pray ye. Our Father which art in heaven, Hallowed be thy name.

Thy kingdom come. Thy will be done in earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil : For thine is the kingdom, and the power, and the glory, for ever. Amen.

For if ye forgive men their trespasses, your heavenly Father will also forgive you :

But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Moreover when ye fast, be not, as the hypocrites, of a sad countenance : for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

But thou, when thou fastest, anoint thine head, and wash thy face ;

That thou appear not unto men to fast, but unto thy Father which is in secret : and thy Father, which seeth in secret, shall reward thee openly.

LESSON XXVIII.

DOUBLE-MINDEDNESS.

A.D. 28.—MATT. vi. 19—34.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal :

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal :

For where your treasure is, there will your heart be also.

The light of the body is the eye : if therefore thine eye be single, thy whole body shall be full of light.

But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness !

No man can serve two masters : for either he will hate the one, and love the other ; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink ; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment ?

Behold the fowls of the air : for they sow not, neither do they reap, nor gather into barns ; yet your heavenly Father feedeth them. Are ye not much better than they ?

Which of you by taking thought can add one cubit unto his stature ?

And why take ye thought for raiment ? Consider the lilies of the field, how they grow ; they toil not, neither do they spin :

And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

(For after all these things do the Gentiles seek :) for your heavenly Father knoweth that ye have need of all these things.

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

Therefore take no thought for the morrow : for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

LESSON XXIX.

GOOD MEASURE.

A.D. 28.—MATT. vii. 1—14.

Judge not, that ye be not judged.

For with what judgment ye judge, ye shall be judged : and with what measure ye mete, it shall be measured to you again.

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye ; and, behold, a beam is in thine own eye?

Thou hypocrite, first cast out the beam out of thine own eye ; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you :

For every one that asketh receiveth ; and he that seeketh findeth ; and to him that knocketh it shall be opened.

Or what man is there of you, whom if his son ask bread, will he give him a stone?

Or if he ask a fish, will he give him a serpent?

If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

Therefore all things whatsoever ye would that men should do to you, do ye even so to them : for this is the law and the prophets.

Enter ye in at the strait gate : for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat :

Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

LESSON XXX.

OUTSIDE AND INSIDE.

A.D. 28.—MATT. vii. 15—19.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

Wherefore by their fruits ye shall know them.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

For he taught them as one having authority, and not as the scribes.

LESSON XXXI.

THE LEPER AND THE PARALYTIC.

A.D. 28.—MARK i. 40—45; ii. 1—12.

And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt thou canst make me clean.

And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean.

And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

And he straitly charged him, and forthwith sent him away ;

And saith unto him, See thou say nothing to any man : but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places : and they came to him from every quarter.

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And again he entered into Capernaum after some days ; and it was noised that he was in the house.

And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door : and he preached the word unto them.

And they come unto him, bringing one sick of the palsy, which was borne of four.

And when they could not come nigh unto him for the press, they uncovered the roof where he was : and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

But there were certain of the scribes sitting there, and reasoning in their hearts,

Why doth this man thus speak blasphemies ? who can forgive sins but God only ?

And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts ?

Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee ; or to say Arise, and take up thy bed, and walk ?

But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

And immediately he arose, took up the bed, and went forth before them all ; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

LESSON XXXII.

THE CALL OF ST. MATTHEW.

A.D. 28.—LUKE v. 27—39.

And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom : and he said unto him, Follow me.

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And Levi made him a great feast in his own house : and there was a great company of publicans and of others that sat down with them.

But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners ?

And Jesus answering said unto them, They that are whole need not a physician ; but they that are sick.

I came not to call the righteous, but sinners to repentance.

And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees ; but thine eat and drink ?

And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them ?

But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

And he spake also a parable unto them : No man putteth a piece of a new garment upon an old ; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.

And no man putteth new wine into old bottles ; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

But new wine must be put into new bottles ; and both are preserved.

No man also having drunk old wine straightway desireth new ; for he saith, The old is better.

LESSON XXXIII.

THE POOL OF BETHESDA.

A.D. 29.—JOHN V. 1—16.

After this there was a feast of the Jews ; and Jesus went up to Jerusalem.

Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda,* having five porches.

In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

For an angel went down at a certain season into the pool, and troubled the water : whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

And a certain man was there, which had an infirmity thirty and eight years.

When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole ?

The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool : but while I am coming, another steppeth down before me.

Jesus saith unto him, Rise, take up thy bed, and walk.

* The house of mercy.

And immediately the man was made whole, and took up his bed, and walked : and on the same day was the sabbath.

The Jews therefore said unto him that was cured, It is the sabbath day : it is not lawful for thee to carry thy bed.

He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

Then asked they him, What man is that which said unto thee, Take up thy bed, and walk ?

And he that was healed wist not who it was : for Jesus had conveyed himself away, a multitude being in that place.

Afterwards Jesus findeth him in the temple, and said unto him, Behold, thou art made whole ; sin no more, lest a worse thing come unto thee.

The man departed, and told the Jews that it was Jesus which had made him whole.

And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

LESSON XXXIV.

THE LORD OF THE SABBATH.

A.D. 29.—LUKE vi. 1—11.

And it came to pass on the second sabbath after the first, that he went through the corn fields ; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.

And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days ?

And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him ;

How he went into the house of God, and did take and eat the shew bread, and gave also to them that were with him ; which it is not lawful to eat but for the priests alone ?

And he said unto them, That the Son of man is Lord also of the sabbath.

And it came to pass also on another sabbath, that he entered into the synagogue and taught : and there was a man whose right hand was withered.

And the scribes and Pharisees watched him, whether he would heal on the sabbath day ; that they might find an accusation against him.

But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

Then said Jesus unto them, I will ask you one thing : Is it lawful on the sabbath days to do good, or to do evil ? to save life, or to destroy it ?

And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so : and his hand was restored whole as the other.

And they were filled with madness ; and communed one with another what they might do to Jesus.

LESSON XXXV.

THE CHOICE OF THE APOSTLES.

A.D. 29.—MARK iii. 6—19.

And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

But Jesus withdrew himself with his disciples to the sea : and a great multitude from Galilee followed him, and from Judæa,

And from Jerusalem, and from Idumæa, and from beyond Jordan ; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

For he had healed many ; insomuch that they pressed upon him for to touch him, as many as had plagues.

And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

And he straitly charged them that they should not make him known.

And he goeth up into a mountain, and calleth unto him whom he would : and they came unto him.

And he ordained twelve, that they should be with him, and that he might send them forth to preach,

And to have power to heal sicknesses, and to cast out devils :

And Simon he surnamed Peter ;

And James the son of Zebedee, and John the brother of James ; and he surnamed them Boanerges, which is, The sons of thunder :

And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphæus, and Thaddæus, and Simon the Canaanite, And Judas Iscariot, which also betrayed him.

LESSON XXXVI.

THE CENTURION'S SERVANT.

A.D. 29.—LUKE vii. 1—13 ; MATT. viii.

After the nomination of the Apostles, our Lord seems to have come down from the mountains and spoken that discourse called the Sermon on the Plain, which we have compared with the Sermon on the Mount. St. Luke continues to tell of His return to Capernaum :—

Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.

And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this :

For he loveth our nation, and he hath built us a synagogue.

Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him.

Wherefore there came unto him the centurion, beseeching him,
And saying, LORD, my servant lieth at home sick of the palsy, grievously tormented.

And Jesus saith unto him, I will come and heal him.

The centurion answered and said, LORD, I am not worthy that thou shouldest come under my roof : but speak the word only, and my servant shall be healed.

For I am a man under authority, having soldiers under me : and I say to this man, Go, and he goeth ; and to another, Come, and he cometh ; and to my servant, Do this, and he doeth it.

When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

But the children of the kingdom shall be cast out into outer darkness : there shall be weeping and gnashing of teeth.

And Jesus said unto the centurion, Go thy way ; and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

LESSON XXXVII.

THE WIDOW OF NAIN.

A.D. 29.—LUKE vii. 11—17.

And it came to pass the day after, that he went into a city called Nain ; and many of his disciples went with him, and much people.

Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow : and much people of the city was with her.

And when the LORD saw her, he had compassion on her, and said unto her, Weep not.

And he came and touched the bier : and they that bare him stood still. And he said, Young man, I say unto thee, Arise.

And he that was dead sat up, and began to speak. And he delivered him to his mother.

And there came a fear on all : and they glorified God, saying, That a great prophet is risen up among us ; and, That God hath visited his people. And this rumour of him went forth throughout all Judæa, and throughout all the region round about.

LESSON XXXVIII.

THE MESSAGE OF JOHN THE BAPTIST.

A.D. 29.—LUKE vii. 18—35 ; MATT. xi. 12—14.

And the disciples of John shewed him of all these things. And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another?

When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

And in that same hour he cured many of their infirmities and plagues, and of evil spirits ; and unto them that were blind he gave sight.

Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard ; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

And blessed is he, whosoever shall not be offended in me.

And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist : but he that is least in the kingdom of God is greater than he.

* * * * *

And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

For all the prophets and the law prophesied until John.

And if ye will receive it, this is Elias which was for to come.

* * * * *

And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced ; we have mourned to you, and ye have not wept.

For John the Baptist came neither eating nor drinking wine ; and ye say, He hath a devil.

The Son of man is come eating and drinking ; and ye say, Behold a gluttonous man and a winebibber, a friend of publicans and sinners.

But wisdom is justified of all her children.

LESSON XXXIX.

THE CONQUEST OF SATAN.

A.D. 35.—LUKE xi. 14—26 ; MATT. xii. 31—32.

And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake ; and the people wondered.

But some of them said, He casteth out devils through Beelzebub the chief of the devils.

And others, tempting him, sought of him a sign from heaven.

But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation ; and a house divided against a house falleth.

If Satan also be divided against himself, how shall his kingdom stand ? because ye say that I cast out devils through Beelzebub.

And if I by Beelzebub cast out devils, by whom do your sons cast them out ? therefore shall they be your judges.

But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

When a strong man armed keepeth his palace, his goods are in peace :

But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

He that is not with me is against me : and he that gathereth not with me, scattereth.

When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest ; and finding none, he saith, I will return unto my house whence I came out.

And when he cometh, he findeth it swept and garnished.

Then goeth he, and taketh to him seven other spirits more wicked than himself ; and they enter in, and dwell there : and the last state of that man is worse than the first.

Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men : but the blasphemy against the Holy Ghost shall not be forgiven unto men.

And whosoever speaketh a word against the Son of man, it shall be forgiven him : but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

LESSON XL.

THE KINDRED OF OUR LORD.

A.D. 35.—MARK iii. 31—35 ; LUKE xi. 27—30 ; MATT. xii 40—42.

There came then his brethren and his mother, and, standing without, sent unto him, calling him.

And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

And he answered them, saying, Who is my mother, or my brethren

And he looked round about on them which sat about him, and said, Behold my mother and my brethren !

For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

And it came to pass as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked.

But he said, Yea rather, blessed are they that hear the word of God, and keep it.

And when the people were gathered thick together, he began to say, This is an evil generation : they seek a sign ; and there shall no sign be given it, but the sign of Jonas the prophet.

For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

For as Jonas was three days and three nights in the whale's belly ; so shall the Son of man be three days and three nights in the heart of the earth.

The men of Nineveh shall rise in judgment with this generation, and shall condemn it : because they repented at the preaching of Jonas ; and, behold, a greater than Jonas is here.

The queen of the south shall rise up in judgment with this generation, and shall condemn it ; for she came from the uttermost parts of the earth to hear the wisdom of Solomon ; and, behold, a greater than Solomon is here.

LESSON XLI.

MUCH LOVE AND MUCH FORGIVENESS.

A.D. 35.—LUKE vii. 36—50.

And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment,

And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him : for she is a sinner.

And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

There was a certain creditor which had two debtors : the one owed five hundred pence, and the other fifty.

And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most ?

Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou has rightly judged.

And he turned to the woman, and said unto Simon, Seest thou this woman ? I entered into thine house, thou gavest me no water for my feet : but she hath washed my feet with tears, and wiped them with the hairs of her head.

Thou gavest me no kiss : but this woman since the time I came in hath not ceased to kiss my feet.

My head with oil thou didst not anoint : but this woman hath anointed my feet with ointment.

Wherefore I say unto thee, Her sins, which are many, are forgiven ; for she loved much : but to whom little is forgiven, the same loveth little.

And he said unto her, Thy sins are forgiven.

And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also ?

And he said to the woman, Thy faith hath saved thee ; go in peace.

LESSON XLII.

THE PARABLE OF THE SOWER.

A.D. 35.—MATT. xiii. 1—23.

The same day went Jesus out of the house, and sat by the sea-side.

And great multitudes were gathered together unto him, so that he went into a ship, and sat ; and the whole multitude stood on the shore.

And he spake many things unto them in parables, saying, Behold, a sower went forth to sow ;

And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up :

Some fell upon stony places, where they had not much earth : and forthwith they sprung up, because they had no deepness of earth :

And when the sun was up, they were scorched ; and because they had no root, they withered away.

And some fell among thorns ; and the thorns sprung up, and choked them ;

And other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

Who hath ears to hear, let him hear.

And the disciples came, and said unto him, Why speakest thou unto them in parables ?

He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

For whosoever hath, to him shall be given, and he shall have more abundance : but whosoever hath not, from him shall be taken away even that he hath.

Therefore speak I to them in parables : because they seeing see not ; and hearing they hear not, neither do they understand.

And in them is fulfilled the prophecy of Isaiah, which saith, By hearing ye shall hear, and shall not understand ; and seeing ye shall see, and shall not perceive :

For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed ; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

But blessed are your eyes, for they see : and your ears, for they hear.

For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them ; and to hear those things which ye hear, and have not heard them.

Hear ye therefore the parable of the sower.

When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it ;

Yet hath he not root in himself, but dureth for a while : for when tribulation or persecution ariseth because of the word, by and by he is offended.

He also that received seed among the thorns is he that heareth the word ; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

But he that received seed into the good ground is he that heareth the word, and understandeth it ; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

LESSON XLIII.

THE WHEAT AND THE TARES.

A.D. 35.—MATT. xiii. 24—30, 34—43.

Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field :

But while men slept, his enemy came and sowed tares among the wheat, and went his way.

But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

Then Jesus sent the multitude away, and went into the house: and his disciples came unto him saying, Declare unto us the parable of the tares of the field.

He answered and said unto them, He that soweth the good seed is the Son of man;

The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

The enemy that sowed them is the devil; the harvest is the end of the world, and the reapers are the angels.

As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

LESSON XLIV.

PARABLES OF THE WORD.

A.D. 35.—MARK iv. 21—32.

And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

If any man have ears to hear, let him hear.

And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given

For he that hath, to him shall be given : and he that hath not, from him shall be taken even that which he hath.

And he said, So is the kingdom of God, as if a man should cast seed into the ground ;

And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

For the earth bringeth forth fruit of herself ; first the blade, then the ear, after that the full corn in the ear.

But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

And he said, Whereunto shall we liken the kingdom of God ? or with what comparison shall we compare it ?

It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth :

But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches ; so that the fowls of the air may lodge under the shadow of it.

LESSON XLV.

PARABLES OF THE WORD.

MATT. xiii. 33, and 44—53.

* Another parable spake he unto them ; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

* * * * *

Again, the kingdom of heaven is like unto treasure hid in a field ; the which when a man hath found he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls :

Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind :

Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

So shall it be at the end of the world : the angels shall come forth, and sever the wicked from among the just,

And shall cast them into the furnace of fire ; there shall be wailing and gnashing of teeth.

Jesus saith unto them, Have ye understood all these things ? They say unto him, Yea, Lord.

* The first of the short parables here given is placed by St. Matthew with that of the mustard seed, between that of the tares and its explanation ; but as St. Mark gives the mustard seed after the tares, it seemed best not to divide those upon the growth of seed.

Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

And it came to pass, that when Jesus had finished these parables he departed thence.

LESSON XLVI.

THE STORM UPON THE LAKE.

A.D. 45.—MARK iv. 35—41.

And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

And he was in the hinder part of the ship, asleep on a pillow : and they awake him, and say unto him, Master, carest thou not that we perish ?

And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

And he said unto them, Why are ye so fearful ? how is it that ye have no faith ?

And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him ?

LESSON XLVII.

THE GADARENE DEMONIAK.

A.D. 35.—MARK v. 1—20.

And they came over unto the other side of the sea, into the country of the Gadarenes.

And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

Who had his dwelling among the tombs ; and no man could bind him, no, not with chains :

Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces : neither could any man tame him.

And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

But when he saw Jesus afar off, he ran and worshipped him,

And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God ? I adjure thee by God, that thou torment me not.

For he said unto him, Come out of the man, thou unclean spirit.

And he asked him, What is thy name? And he answered, saying, My name is Legion : for we are many.

And he besought him much that he would not send them away out of the country.

Now there was there nigh unto the mountains a great herd of swine feeding.

And all the devils besought him, saying, Send us into the swine, that we may enter into them.

And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine : and the herd ran violently down a steep place into the sea, (they were about two thousand ;) and were choked in the sea.

And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done.

And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind : and they were afraid.

And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine.

And they began to pray him to depart out of their coasts.

And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the LORD hath done for thee, and hath had compassion on thee.

And he departed, and began to publish in Decapolis how great things Jesus had done for him : and all men did marvel.

LESSON XLVIII.

JAIRUS' DAUGHTER.

A.D. 35.—MARK v. ; LUKE ix. (*collated*).

And it came to pass, that, when Jesus was returned, the people gladly received him: for they were all waiting for him.

And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house :

And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed ; and she shall live.

And Jesus went with him ; and much people followed him, and thronged him.

And a certain woman, which had an issue of blood twelve years,

And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

When she had heard of Jesus, came in the press behind, and touched his garment,

For she said, If I may touch but his clothes, I shall be whole.

And straightway the fountain of her blood was dried up ; and she felt in her body that she was healed of that plague.

And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes ?

When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me ?

And Jesus said, Somebody hath touched me : for I perceive that virtue is gone out of me.

And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me ?

And he looked round about to see her that had done this thing.

But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

And he said unto her, Daughter, thy faith hath made thee whole ; go in peace, and be whole of thy plague.

While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead : why troublest thou the Master any further ?

As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

And he suffered no man to follow him, save Peter, and James, and John the brother of James.

And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

And when he was come in, he saith unto them, Why make ye this ado, and weep ? the damsel is not dead, but sleepeth.

And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

And he took the damsel by the hand, and said unto her, Talitha cumi ; which is, being interpreted, Damsel, I say unto thee Arise.

And straightway the damsel arose, and walked ; for she was of the age of twelve years. And they were astonished with a great astonishment.

And he charged them straitly that no man should know it, and commanded that something should be given her to eat.

LESSON XLIX.

THE DEATH OF ST. JOHN THE BAPTIST.

A.D. 35—LUKE ix. 1, 2 ; MARK vi. 14—29.

Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

And he sent them to preach the kingdom of God, and to heal the sick.

And king Herod heard of him ; (for his name was spread abroad :) and he said, That John the Baptist was risen from the dead, and therefore mighty works do show forth themselves in him.

Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

But when Herod heard thereof, he said, It is John, whom I beheaded : he is risen from the dead.

For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife : for he had married her.

For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

Therefore Herodias had a quarrel against him, and would have killed him ; but she could not.

For Herod feared John, knowing that he was a just man and an holy, and observed him ; and when he heard him, he did many things, and heard him gladly.

And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee :

And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

And she went forth, and said unto her mother, What shall I ask ? And she said, The head of John the Baptist.

And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

And the king was exceeding sorry ; yet for his oath's sake, and for their sakes which sat with him, he would not reject her.

And immediately the king sent an executioner, and commanded his head to be brought : and he went and beheaded him in the prison,

And brought his head in a charger, and gave it to the damsel ; and the damsel gave it to her mother.

And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

LESSON L.

THE FIRST FEEDING OF THE MULTITUDE.

A.D. 36.—MARK vi. 30—34 ; JOHN vi. 4—14.

And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

And he said unto them, Come ye yourselves apart into a desert place, and rest a while : for there were many coming and going, and they had no leisure so much as to eat.

And they departed into a desert place by ship privately.
 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.
 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd : and he began to teach them many things.

* * * * *

And the Passover, a feast of the Jews, was nigh.
 When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

And this he said to prove him : for he himself knew what he would do.
 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

One of his disciples, Andrew, Simon Peter's brother, saith unto him,
 There is a lad here, which hath five barley loaves, and two small fishes : but what are they among so many ?

And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

And Jesus took the loaves : and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down ; and likewise of the fishes as much as they would.

When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

LESSON LI.

THE WALKING ON THE SEA.

A.D. 36.—JOHN vi. 15 ; MATT. xiv. 22—36.

When Jesus therefore perceived that they would come and take him by force, to make him a king, straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

And when he had sent the multitudes away, he went up into a mountain apart to pray : and when the evening was come, he was there alone.

But the ship was now in the midst of the sea, tossed with waves : for the wind was contrary.

And in the fourth watch of the night Jesus went unto them, walking on the sea.

And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit, and they cried out for fear.

But straightway Jesus spake unto them, saying, Be of good cheer ; it is I ; be not afraid.

And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

But when he saw the wind boisterous, he was afraid : and beginning to sink, he cried, saying, Lord, save me.

And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt ?

And when they were come into the ship, the wind ceased.

Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

And when they were gone over, they came into the land of Gennesaret.

And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased ;

And besought him that they might only touch the hem of his garment ; and as many as touched were made perfectly whole.

LESSON LII.

THE TRUE MANNA.

A.D. 36.—JOHN vi. 22—40.

The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone ;

(Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks :)

When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither ?

Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you : for him hath God the Father sealed.

Then said they unto him, What shall we do, that we might work the works of God ?

Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

For the bread of God is he which cometh down from heaven, and giveth life unto the world.

Then said they unto him, Lord, evermore give us this bread.

And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

But I said unto you, That ye also have seen me, and believe not.

All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

For I came down from heaven, not to do mine own will, but the will of him that sent me.

And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

LESSON LIII.

THE BREAD OF LIFE.

A.D. 36.—JOHN VI. 41—59.

The Jews then murmured at him, because he said, I am the bread which came down from heaven.

And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

Jesus therefore answered and said unto them, Murmur not among yourselves.

No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life.

Your fathers did eat manna in the wilderness, and are dead.

This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

I am the living bread which came down from heaven : if any man eat of this bread, he shall live for ever : and the bread that I will give is my flesh, which I will give for the life of the world.

The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat ?

Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

Whoso eateth my flesh, and drinketh my blood, hath eternal life ; and I will raise him up at the last day.

For my flesh is meat indeed, and my blood is drink indeed.

He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

As the living Father hath sent me, and I live by the Father : so he that eateth me, even he shall live by me.

This is that bread which came down from heaven : not as your fathers did eat manna, and are dead : he that eateth of this bread shall live for ever.

These things said he in the synagogue, as he taught in Capernaum.

LESSON LIV.

THE FALLING AWAY OF THE DISCIPLES.

A.D. 36.—JOHN vi. 60—71 ; viii. 1.

Many therefore of his disciples, when they had heard this, said, This is an hard saying ; who can hear it ?

When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you ?

What and if ye shall see the Son of man ascend up where he was before ?

It is the spirit that quickeneth ; the flesh profiteth nothing : the words that I speak unto you, they are spirit, and they are life.

But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

From that time many of his disciples went back, and walked no more with him.

Then said Jesus unto the twelve, Will ye also go away ?

Then Simon Peter answered him, Lord, to whom shall we go ? thou hast the words of eternal life.

And we believe and are sure that thou art that Christ, the Son of the living God.

Jesus answered them, Have not I chosen you twelve, and one of you is a devil ?

He spake of Judas Iscariot, the son of Simon : for he it was that should betray him, being one of the twelve.

After these things Jesus walked in Galilee : for he would not walk in Jewry, because the Jews sought to kill him.

LESSON LV.

DEFILEMENT.

A.D. 36.—MARK vii. 1—13; MATT. xv. 10—20.

Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.

For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.

And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables.*

Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me.

Howbeit in vain do they worship me, teaching for doctrines the commandments of men.

For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups : and many other such like things ye do.

And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

For Moses said, Honour thy father and thy mother ; and, Whoso curseth father or mother, let him die the death :

But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me ; he shall be free.

And ye suffer him no more to do aught for his father or his mother ;

Making the word of God of none effect through your tradition, which ye have delivered : and many such like things do ye.

And he called the multitude, and said unto them, Hear, and understand :

Not that which goeth into the mouth defileth a man ; but that which cometh out of the mouth, this defileth a man.

Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying ?

But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

Let them alone : they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

Then answered Peter and said unto him, Declare unto us this parable.

And Jesus said, Are ye also yet without understanding ?

Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out ?

* Couches.

But those things which proceed out of the mouth come forth from the heart ; and they defile the man.

For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies :

These are the things which defile a man : but to eat with unwashed hands defileth not a man.

LESSON LVI.

THE SYRO-PHŒNICIAN WOMAN.

MARK vii. 24—26 ; MATT. xv. 23—28 ; MARK vii. 30—37.

And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it : but he could not be hid.

For a certain woman, whose daughter had an unclean spirit, heard of him, and came and fell at his feet :

The woman was a Greek, a Syrophenician by nation ; and she besought him and cried unto him, saying, Have mercy on me, O Lord, thou Son of David ; my daughter is grievously vexed with a devil.

But he answered her not a word. And his disciples came and besought him, saying, Send her away ; for she crieth after us.

But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

Then came she and worshipped him, saying, Lord, help me.

But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.

And she said, Truth, Lord : yet the dogs eat of the crumbs which fall from their masters' table.

Then Jesus answered and said unto her, O woman, great is thy faith : be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

* * * * *

And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

And they bring unto him one that was deaf, and had an impediment in his speech ; and they beseech him to put his hand upon him.

And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue ;

And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

And he charged them that they should tell no man : but the more he charged them, so much the more a great deal they published it ;

And were beyond measure astonished, saying, He hath don' all things well : he maketh both the deaf to hear, and the dumb to speak.

LESSON LVII.

THE SECOND FEEDING OF THE MULTITUDE.

A.D. 36.—*MATT.* xv. 29—39; *xvi.* 1—4; *MARK* viii. 13—21.

And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:

Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

And he commanded the multitude to sit down on the ground.

And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.

And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full.

And they that did eat were four thousand men, beside women and children.

And he sent away the multitude, and took ship, and came into the coasts of Magdala.

The Pharisees also with the Sadducees came, and tempting desired him that he would show them a sign from heaven.

He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red.

And in the morning, It will be foul weather to-day; for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?

A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas.

And he left them, and entering the ship again departed to the other side.

Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.

And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

And they reasoned among themselves, saying, It is because we have no bread.

And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

LESSON LVIII.

THE CONFESSION OF ST. PETER.

A.D. 36.—MARK viii. 22—26; MATT. xvi. 13—20.

And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

And he looked up, and said, I see men as trees, walking.

After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

He saith unto them, But whom say ye that I am?

And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

And I say also unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it.

And I will give unto thee the keys of the kingdom of Heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

Then charged he his disciples that they should tell no man that he was the Christ.

LESSON LIX.

THE FIRST LESSON OF THE CROSS.

A.D. 36.—MATT. xvi. 21—'28 ; MARK viii. 27—28.

From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord : this shall not be unto thee.

But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan : for thou savourest not the things that be of God, but the things that be of men.

And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

For whosoever will save his life shall lose it ; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it.

For what shall it profit a man, if he shall gain the whole world, and lose his own soul ?

For the Son of man shall come in the glory of his Father with his angels ; and then he shall reward every man according to his works.

Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

LESSON LX.

THE TRANSFIGURATION.

A.D. 36.—MATT. xvii. ; MARK ix. ; LUKE ix. (*collated*).

And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

And as he prayed, the fashion of his countenance was altered,

And was transfigured before them : and his face did shine as the sun, and his raiment was white as the light, shining, exceeding white as snow ; so as no fuller on earth can white them.

And, behold, there talked with him two men, which were Moses and Elias :

Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

But Peter and they that were with him were heavy with sleep : and when they were awake, they saw his glory, and the two men that stood with him.

And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here : and let us make three tabernacles : one for thee, and one for Moses, and one for Elias : not knowing what he said.

While he thus spake, there came a cloud, and overshadowed them : and they feared as they entered into the cloud.

And there came a voice out of the cloud, saying, This is my beloved Son : hear him.

And when the disciples heard it, they fell on their face, and were sore afraid.

And Jesus came and touched them, and said, Arise, and be not afraid.

And when they had lifted up their eyes, they saw no man, save Jesus only.

And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

And they asked him, saying, Why say the scribes that Elias must first come ?

And he answered and told them, Elias verily cometh first, and restoreth all things : and how it is written of the Son of man, that he must suffer many things, and be set at nought.

But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

Then the disciples understood that he spake unto them of John the Baptist.

LESSON LXI.

THE LUNATIC BOY.

MATT. xvi. ; MARK ix. ; LUKE ix. (*collated*).

And it came to pass, that on the next day, when they were come down from the hill, much people met him.

And when he came to his disciples, he saw a great multitude about them, and the Scribes questioning with them.

And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him.

And he asked the Scribes, What question ye with them ?

And when they were come to the multitude, there came to him a certain man, kneeling down to him and saying,

Lord, have mercy on my son : for he is lunatick, and sore vexed ; for oftentimes he falleth into the fire, and oft into the water.

And I brought him to thy disciples, and they could not cure him.

Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you ? how long shall I suffer you ? bring him hither to me.

And they brought him unto him ; and when he saw him, straightway the spirit tare him, and he fell on the ground, and wallowed foaming.

And he asked his father, How long is it ago since this came unto him ? And he said, Of a child.

And oftentimes it hath cast him into the fire, and into the waters, to destroy him ; but if thou canst do anything, have compassion on us, and help us.

Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

And straightway the father of the child cried out, and said with tears, Lord, I believe ; help thou mine unbelief.

When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

And the spirit cried, and rent him sore, and came out of him ; and he was as one dead, insomuch that many said, He is dead.

But Jesus took him by the hand, and lifted him up ; and he arose.

And when he was come into the house, his disciples asked him privately, Why could not we cast him out ?

And he said unto them, This kind can come forth by nothing but by prayer and fasting.

LESSON LXII.

THE MONEY IN THE FISH'S MOUTH.

A.D. 28, 29.—MATT. xvii. 22—27.

And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men :

And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute ?

He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon ? of whom do the kings of the earth take custom or tribute ? of their own children, or of strangers ?

Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up ; and when thou hast opened his mouth, thou shalt find a piece of money : that take, and give unto them for me and thee.

LESSON LXIII.

THE GREATEST IN THE KINGDOM.

A.D. 29.—MARK ix. 33, 42; LUKE ix. (*collated.*)

And he came to Capernaum : and being in the house he asked them, What was it that ye disputed among yourselves by the way?

But they held their peace : for by the way they had disputed among themselves who should be the greatest.

And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

And he took a child, and set him in the midst of them : and when he had taken him in his arms, he said unto them,

Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

And whoso shall receive one such little child in my name receiveth me.

And John answered him, saying, Master, we saw one casting out devils in thy name, and he followed not us : and we forbade him, because he followed not us.

But Jesus said, Forbid him not ; for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

For he that is not against us is on our part.

For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

LESSON LXIV.

SEVERITY AND PARDON.

A.D. 29.—MATT. xviii. 10—20.

Take heed that ye despise not one of these little ones ; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

For the Son of man is come to save that which was lost.

How think ye ? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray ?

And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone : if he shall hear thee, thou hast gained thy brother.

But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

And if he shall neglect to hear them, tell it unto the Church : but if he neglect to hear the Church, let him be unto thee as an heathen man and a Publican.

Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven : and whatsoever ye shall loose on earth shall be loosed in heaven.

Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.

For where two or three are gathered together in my name, there am I in the midst of them.

LESSON LXV.

THE UNMERCIFUL FELLOW-SERVANT.

MATT. xviii. 21—35.

Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

Jesus saith unto him, I say not unto thee, Until seven times : but, Until seventy times seven.

Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence : and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

And he would not : but went and cast him into prison, till he should pay the debt.

So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me :

Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee ?

And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

LESSON LXVI.

THE GOING TO THE FEAST OF TABERNACLES.

A.D. 27.—JOHN vii. 2—10 ; LUKE x. 38—42.

Now the Jews' feast of tabernacles was at hand.

His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest.

For there is no man that doeth anything in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world.

For neither did his brethren believe in him.

Then Jesus said unto them, My time is not yet come ; but your time is always ready.

The world cannot hate you ; but me it hateth, because I testify of it that the works thereof are evil.

Go ye up unto this feast : I go not up yet unto this feast ; for my time is not yet full come.

When he had said these words unto them, he abode still in Galilee.

But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

Now it came to pass, as they went, that he entered into a certain village ; and a certain woman named Martha received him into her house.

And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone ? bid her therefore that she help me.

And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things :

But one thing is needful ; and Mary hath chosen that good part, which shall not be taken away from her.

LESSON LXVII.

THE FEAST OF THE TABERNACLES.

JOHN vii. 11—36.

Then the Jews sought him at the feast, and said, Where is he?

And there was much murmuring among the people concerning him : for some said, He is a good man : others said, Nay ; but he deceiveth the people.

Howbeit no man spake openly of him for fear of the Jews.

Now about the midst of the feast Jesus went up into the temple, and taught.

And the Jews marvelled, saying, How knoweth this man letters, having never learned?

Jesus answered them, and said, My doctrine is not mine, but his that sent me.

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

He that speaketh of himself seeketh his own glory : but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

The people answered and said, Thou hast a devil : who goeth about to kill thee?

Jesus answered and said unto them, I have done one work, and ye all marvel.

Moses therefore gave unto you circumcision ; (not because it is of Moses, but of the fathers ;) and ye on the sabbath day circumcise a man,

If a man on the sabbath day receive circumcision, that the law of Moses should not be broken ; are ye angry at me, because I have made a man every whit whole on the sabbath day?

Judge not according to the appearance, but judge righteous judgment.

Then said some of them of Jerusalem, Is not this he whom they seek to kill?

But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

Howbeit we know this man whence he is : but when Christ cometh, no man knoweth whence he is.

Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am : and I am not come of myself, but he that sent me is true, whom ye know not.

But I know him : for I am from him, and he hath sent me.

Then they sought to take him : but no man laid hands on him, because his hour was not yet come.

And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?

The Pharisees heard that the people murmured such things concerning him ; and the Pharisees and the chief priests sent officers to take him.

Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me.

Ye shall seek me, and shall not find me : and where I am, thither ye cannot come.

Then said the Jews among themselves, Whither will he go, that we shall not find him ? will he go unto the dispersed among the Gentiles, and teach the Gentiles ?

What manner of saying is this that he said, Ye shall seek me, and shall not find me : and where I am, thither ye cannot come ?

LESSON LXVIII.

THE GREAT DAY OF THE FEAST OF TABERNACLES.

A.D. 29.—JOHN vii. 37—53.

In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

(But this spake he of the Spirit, which they that believe on him should receive : for the Holy Ghost was not yet given ; because that Jesus was not yet glorified.)

Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

Others said, This is the Christ. But some said, Shall Christ come out of Galilee ?

Hath not the scripture said, that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was ?

So there was a division among the people because of him.

And some of them would have taken him ; but no man laid hands on him.

Then came the officers to the chief priests and Pharisees ; and they said unto them, Why have ye not brought him ?

The officers answered, Never man spake like this man.

Then answered them the Pharisees, Are ye also deceived ?

Have any of the rulers or of the Pharisees believed on him ?

But this people who knoweth not the law are cursed.

Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)

Doth our law judge any man, before it hear him, and know what he doeth ?

They answered and said unto him, Art thou also of Galilee ? Search, and look : for out of Galilee ariseth no prophet.

And every man went unto his own house.

LESSON LXIX.

THE WOMAN TAKEN IN ADULTERY.

A.D. 29.—JOHN viii. 1—11.

Jesus went unto the mount of Olives.

And early in the morning he came again into the temple, and all the people came unto him : and he sat down, and taught them.

And the scribes and Pharisees brought unto him a woman taken in adultery ; and when they had set her in the midst,

They say unto him, Master, this woman was taken in adultery, in the very act.

Now Moses in the law commanded us, that such should be stoned : but what sayest thou ?

This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.

So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

And again he stooped down, and wrote on the ground.

And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last ; and Jesus was left alone, and the woman standing in the midst.

When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers ? hath no man condemned thee ?

She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee : go, and sin no more.

LESSON LXX.

THE LIGHT OF THE WORLD.

JOHN viii. 12—20.

Then spake Jesus again unto them, saying, I am the light of the world : he that followeth me shall not walk in darkness, but shall have the light of life.

The Pharisees therefore said unto him, Thou bearest record of thyself ; thy record is not true.

Jesus answered and said unto them, Though I bear record of myself, yet my record is true ; for I know whence I came, and whither I go ; but ye cannot tell whence I come, and whither I go.

Ye judge after the flesh ; I judge no man.

And yet if I judge, my judgment is true : for I am not alone, but I and the Father that sent me.

It is also written in your law that the testimony of two men is true.

I am one that bear witness of myself, and the Father that sent me beareth witness of me.

Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father : if ye had known me, ye should have known my Father also.

These words spake Jesus in the treasury, as he taught in the temple : and no man laid hands on him ; for his hour was not yet come.

LESSON LXXI.

THE MAN BORN BLIND.

A.D. 29.—JOHN ix. 1—17.

And as Jesus passed by, he saw a man which was blind from his birth.

And his disciples asked him, saying, Master who did sin, this man or his parents, that he was born blind?

Jesus answered, Neither hath this man sinned nor his parents : but that the works of God should be made manifest in him.

I must work the works of him that sent me, while it is day : the night cometh, when no man can work.

As long as I am in the world, I am the light of the world.

When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

And said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went his way, therefore, and washed, and came seeing.

The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

Some said, This is he : others said, He is like him : but he said, I am he.

Therefore said they unto him, How were thine eyes opened?

He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash : and I went and washed, and I received sight.

Then said they unto him, Where is he? He said, I know not.

They brought to the Pharisees him that aforetime was blind.

And it was the sabbath day when Jesus made the clay, and opened his eyes.

Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

LESSON LXXII.

PERSECUTION OF THE MAN BORN BLIND.

A.D. 29.—JOHN ix. 18—41.

But the Jews did not believe, concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

His parents answered them and said, We know that this is our son, and that he was born blind :

But by what means he now seeth, we know not ; or who hath opened his eyes, we know not : he is of age ; ask him : he shall speak for himself.

These words spake his parents, because they feared the Jews : for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

Therefore said his parents, He is of age ; ask him.

Then again called they the man that was blind, and said unto him, Give God the praise : we know that this man is a sinner.

He answered and said, Whether he be a sinner or no, I know not : one thing I know, that, whereas I was blind, now I see.

Then said they to him again, What did he to thee? how opened he thine eyes?

He answered them, I have told you already, and ye did not hear : wherefore would ye hear it again? will ye also be his disciples?

Then they reviled him, and said, Thou art his disciple ; but we are Moses' disciples.

We know that God spake unto Moses : as for this fellow, we know not from whence he is.

The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

Now we know that God heareth not sinners : but if any man be a worshipper of God, and doeth his will, him he heareth.

Since the world began was it not heard that any man opened the eyes of one that was born blind.

If this man were not of God, he could do nothing.

They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

Jesus heard that they had cast him out ; and when he had found him, he said unto him, Dost thou believe on the Son of God?

He answered and said, Who is he, Lord, that I might believe on him?

And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

And he said, Lord, I believe. And he worshipped him.

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And Jesus said, For judgment I am come into this world that they which see not might see ; and that they which see might be made blind.

And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also ?

Jesus said unto them, If ye were blind, ye should have no sin : but now ye say, We see ; therefore your sin remaineth.

LESSON LXXIII.

THE GOOD SHEPHERD.

A.D. 29.—JOHN X. 1—18.

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

But he that entereth in by the door is the shepherd of the sheep.

To him the porter openeth ; and the sheep hear his voice : and he calleth his own sheep by name, and leadeth them out.

And when he putteth forth his own sheep, he goeth before them, and the sheep follow him : for they know his voice.

And a stranger will they not follow, but will flee from him : for they know not the voice of strangers.

This parable spake Jesus unto them : but they understood not what things they were which he spake unto them.

Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

All that ever came before me are thieves and robbers : but the sheep did not hear them.

I am the door : by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

The thief cometh not, but for to steal, and to kill, and to destroy : I am come that they might have life, and that they might have it more abundantly.

I am the good shepherd : the good shepherd giveth his life for the sheep.

But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth : and the wolf catcheth them, and scattereth the sheep.

The hireling fleeth, because he is an hireling, and careth not for the sheep.

I am the good shepherd, and know my sheep, and am known of mine.

As the Father knoweth me, even so know I the Father : and I lay down my life for the sheep.

And other sheep I have, which are not of this fold ; them also I must bring, and they shall hear my voice ; and there shall be one fold, and one shepherd.

Therefore doth my Father love me, because I lay down my life, that I might take it again.

No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

LESSON LXXIV.

THE ATTACK IN THE TEMPLE.

A.D. 30.—JOHN x. 19—42.

There was a division therefore again among the Jews for these sayings.

And many of them said, He hath a devil, and is mad; why hear ye him?

Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

And it was at Jerusalem the feast of the dedication, and it was winter.

And Jesus walked in the temple in Solomon's porch.

Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

But ye believe not, because ye are not of my sheep, as I said unto you.

My sheep hear my voice, and I know them, and they follow me:

And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

I and my Father are one.

Then the Jews took up stones again to stone him.

Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me?

The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

Jesus answered them, Is it not written in your law, I said, Ye are gods?

If he called them gods, unto whom the word of God came, and the Scripture cannot be broken;

Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

If I do not the works of my Father, believe me not.

But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

Therefore they sought again to take him: but he escaped out of their hand,

And went away again beyond Jordan into the place where John at first baptized; and there he abode.

And many resorted unto him, and said, John did no miracle; but all things that John spake of this man were true.

And many believed on him there.

LESSON LXXV.

THE SENDING OUT OF THE SEVENTY.

A.D. 30.—LUKE x. 1—16.

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

Therefore said he unto them, The harvest truly is great, but the labourers are few : pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

Go your ways : behold, I send you forth as lambs among wolves.

Carry neither purse, nor scrip, nor shoes : and salute no man by the way.

And into whatsoever house ye enter, first say, Peace be to this house.

And if the son of peace be there, your peace shall rest upon it : if not, it shall turn to you again.

And in the same house remain, eating and drinking such things as they give : for the labourer is worthy of his hire. Go not from house to house.

And into whatsoever city ye enter, and they receive you, eat such things as are set before you :

And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

Even the very dust of your city, which cleaveth on us, we do wipe off against you : notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

Woe unto thee, Chorazin ! woe unto thee, Bethsaida ! for if the mighty works had been done in Tyre and Sidon which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

He that heareth you heareth me ; and he that despiseth you despiseth me ; and he that despiseth me despiseth him that sent me.

LESSON LXXVI.

THE SICKNESS OF LAZARUS.

A.D. 30.—JOHN xi. 1—19.

Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.

(It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

Therefore his sisters send unto him, saying, Lord, behold, he whom thou lovest is sick.

When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

Now Jesus loved Martha, and her sister, and Lazarus.

When he had heard therefore that he was sick, he abode two days still in the same place where he was.

Then after that saith he to his disciples, Let us go into Judæa again.

His disciples said unto him, Master, the Jews of late sought to stone thee ; and goest thou thither again?

Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

But if a man walk in the night, he stumbleth, because there is no light in him.

These things said he : and after that he saith unto them, Our friend Lazarus sleepeth ; but I go, that I may awake him out of sleep.

Then said his disciples, Lord, if he sleep, he shall do well.

Howbeit Jesus spake of his death : but they thought that he had spoken of taking of rest in sleep.

Then said Jesus unto them plainly, Lazarus is dead.

And I am glad for your sakes that I was not there, to the intent ye may believe ; nevertheless let us go unto him.

Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him.

Then when Jesus came, he found that he had lain in the grave four days already.

Now Bethany was nigh unto Jerusalem, about fifteen furlongs off :

And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

LESSON LXXVII.

THE RAISING OF LAZARUS.

A.D. 30.—JOHN xi. 20—44.

Then Martha, as soon as she heard that Jesus was coming, went and met him : but Mary sat still in the house.

Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

Jesus saith unto her, Thy brother shall rise again.

Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

Jesus said unto her, I am the resurrection, and the life : he that believeth in me, though he were dead, yet shall he live :

And whosoever liveth and believeth in me shall never die. Believest thou this ?

She saith unto him, Yea, Lord : I believe that thou art the Christ, the Son of God, which should come into the world.

And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

As soon as she heard that, she arose quickly, and came unto him.

Now Jesus was not yet come into the town, but was in that place where Martha met him.

The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

And said, Where have ye laid him ? They said unto him, Lord, come and see.

Jesus wept.

Then said the Jews, Behold how he loved him ?

And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died ?

Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh : for he hath been dead four days.

Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God ?

Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

And I knew that thou hearest me always : but because of the people which stand by I said it, that they may believe that thou hast sent me.

And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

And he that was dead came forth, bound hand and foot with grave-clothes : and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

LESSON LXXVIII.

THE PROPHECY OF CAIAPHAS.

A.D. 30.—JOHN xi. 45—54.

Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

But some of them went their ways to the Pharisees, and told them what things Jesus had done.

Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.

And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

Then from that day forth they took counsel together for to put him to death.

Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

LESSON LXXIX.

THE RETURN OF THE SEVENTY.

A.D. 30.—LUKE x. 17—24.

And the seventy returned again with joy, saying, LORD, even the devils are subject unto us through thy name.

And he said unto them, I beheld Satan as lightning fall from heaven.

Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, LORD of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

All things are delivered to me of my Father : and no man knoweth who the Son is, but the Father ; and who the Father is, but the Son, and he to whom the Son will reveal him.

And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see :

For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them ; and to hear those things which ye hear, and have not heard them.

LESSON LXXX.

THE LITTLE CHILDREN AND THE YOUNG RULER.

MARK x. 13--27.

And he arose from thence, and cometh into the coasts of Judæa by the farther side of Jordan : and the people resort unto him again ; and, as he was wont, he taught them again.

And they brought young children to him, that he should touch them : and his disciples rebuked those that brought them.

But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not : for of such is the kingdom of God.

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

And he took them up in his arms, put his hands upon them, and blessed them.

And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

And Jesus said unto him, Why callest thou me good ; there is none good but one, that is, God.

Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

And he answered and said unto him, Master, all these have I observed from my youth.

Then Jesus beholding him loved him, and said unto him, One thing thou lackest : go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven : and come, take up the cross, and follow me.

And he was sad at that saying, and went away grieved : for he had great possessions.

And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God !

And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God !

It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

And they were astonished out of measure, saying among themselves, Who then can be saved ?

And Jesus looking upon them saith, With men it is impossible, but not with God : for with God all things are possible.

LESSON LXXXI.

THE LABOURERS IN THE VINEYARD.

MATT. xix. 27 ; xx. 16.

Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee ; what shall we have therefore ?

And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

But many that are first shall be last ; and the last shall be first.

For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.

And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

And he went out about the third hour, and saw others standing idle in the marketplace,

And said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

Again he went out about the sixth and ninth hour, and did likewise.

And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle ?

They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard ; and whatsoever is right, that shall ye receive.

So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.

And when they came that were hired about the eleventh hour, they received every man a penny.

But when they first came, they supposed that they should have received more ; and they likewise received every man a penny.

And when they had received it, they murmured against the goodman of the house,

Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

But he answered one of them, and said, Friend, I do thee no wrong : didst not thou agree with me for a penny ?

Take that thine is, and go thy way : I will give unto this last, even as unto thee.

Is it not lawful for me to do what I will with mine own ? Is thine eye evil, because I am good ?

So the last shall be first, and the first last : for many be called, but few chosen.

LESSON LXXXII.

THE GOOD SAMARITAN.

LUKE x. 25—37.

And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life ?

He said unto him, What is written in the law ? how readest thou ?

And he answering said, Thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbour as thyself.

And he said unto him, Thou hast answered right : this do, and thou shalt live.

But he, willing to justify himself, said unto Jesus, And who is my neighbour ?

And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

And by chance there came down a certain priest that way : and when he saw him, he passed by on the other side.

And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

But a certain Samaritan, as he journeyed, came where he was : and when he saw him, he had compassion on him.

And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him ; and whatsoever thou spendest more, when I come again, I will repay thee.

Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves ?

And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

LESSON LXXXIII.

THE MESSAGE ABOUT HEROD.

LUKE xiii. 11—17; 31—35.

And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

And he laid his hands on her : and immediately she was made straight, and glorified God.

And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work : in them therefore come and be healed, and not on the sabbath day.

The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering ?

And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo ! these eighteen years, be loosed from this bond on the sabbath day ?

And when he had said these things, all his adversaries were ashamed : and all the people rejoiced for all the glorious things that were done by him.

The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence : for Herod will kill thee.

And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected.

Nevertheless I must walk to-day, and to-morrow, and the day following : for it cannot be that a prophet perish out of Jerusalem.

O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee ; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not !

Behold, your house is left unto you desolate : and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

LESSON LXXXIV.

THE HIGHEST AND LOWEST.

LUKE xiv. 1—14.

And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

And, behold, there was a certain man before him which had the dropsy.

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And Jesus answering spake unto the Lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?

And they held their peace. And he took him, and healed him, and let him go ;

And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

And they could not answer him again to these things.

And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms ; saying unto them,

When thou art bidden of any man to a wedding, sit not down in the highest room ; lest a more honourable man than thou be bidden of him ;

And he that bade thee and him come and say to thee, Give this man place ; and thou begin with shame to take the lowest room.

But when thou art bidden, go and sit down in the lowest room ; that when he that bade thee cometh, he may say unto thee, Friend, go up higher : then shalt thou have worship in the presence of them that sit at meat with thee.

For whosoever exalteth himself shall be abased ; and he that humbleth himself shall be exalted.

Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours ; lest they also bid thee again, and a recompense be made thee.

But when thou makest a feast, call the poor, the maimed, the lame, the blind :

And thou shalt be blessed ; for they cannot recompense thee : for thou shalt be recompensed at the resurrection of the just.

LESSON LXXXV.

THE WEDDING FEAST.

LUKE xiv. 15—33.

And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

Then said he unto him, A certain man made a great supper, and bade many :

And sent his servant at supper time to say to them that were bidden, Come ; for all things are now ready.

And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it : I pray thee have me excused.

And another said, I have bought five yoke of oxen, and I go to prove them : I pray thee have me excused.

And another said, I have married a wife, and therefore I cannot come.

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So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

For I say unto you, That none of those men which were bidden shall taste of my supper.

And there went great multitudes with him : and he turned, and said unto them,

If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

And whosoever doth not bear his cross, and come after me, cannot be my disciple.

For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it ?

Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

Saying, This man began to build, and was not able to finish.

Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand ?

Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

LESSON LXXXVI.

DIVES AND LAZARUS.

LUKE xvi. 19—31.

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day :

And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

And desiring to be fed with the crumbs which fell from the rich man's table : moreover the dogs came and licked his sores.

And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom : the rich man also died, and was buried ;

And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

And he cried and said, Father Abraham, have mercy on me, and send
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Lazarus, that he may dip the tip of his finger in water, and cool my tongue ; for I am tormented in this flame.

But Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things : but now he is comforted, and thou art tormented.

And beside all this, between us and you there is a great gulf fixed : so that they which would pass from hence to you cannot ; neither can they pass to us that would come from thence.

Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house :

For I have five brethren ; that he may testify unto them, lest they also come into this place of torment.

Abraham saith unto him, They have Moses and the prophets ; let them hear them.

And he said, Nay, father Abraham : but if one went unto them from the dead, they will repent.

And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

LESSON LXXXVII.

THE LOST SHEEP AND LOST PIECE OF SILVER.

LUKE xv. 1—10.

Then drew near unto him all the publicans and sinners for to hear him.

And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

And he spake this parable unto them, saying,

What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it ?

And when he hath found it, he layeth it on his shoulders, rejoicing.

And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me ; for I have found my sheep which was lost.

I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it ?

And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me ; for I have found the piece which I had lost.

Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

LESSON LXXXVIII.

THE PRODIGAL SON.

LUKE xv. 11—32.

And he said, A certain man had two sons :

And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

And when he had spent all, there arose a mighty famine in that land ; and he began to be in want.

And he went and joined himself to a citizen of that country ; and he sent him into his fields to feed swine.

And he would fain have filled his belly with the husks that the swine did eat : and no man gave unto him.

And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger !

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

And am no more worthy to be called thy son : make me as one of thy hired servants.

And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

But the father said to his servants, Bring forth the best robe, and put it on him ; and put a ring on his hand, and shoes on his feet :

And bring hither the fatted calf, and kill it ; and let us eat, and be merry :

For this my son was dead, and is alive again ; he was lost, and is found.

And they began to be merry.

Now his elder son was in the field : and as he came and drew nigh to the house, he heard musick and dancing.

And he called one of the servants, and asked what these things meant.

And he said unto him, Thy brother is come ; and thy father hath killed the fatted calf, because he hath received him safe and sound.

And he was angry, and would not go in : therefore came his father out, and intreated him.

And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment : and yet thou never gavest me a kid, that I might make merry with my friends :

But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

And he said unto him, Son, thou art ever with me, and all that I have is thine.

It was meet that we should make merry, and be glad : for this thy brother was dead, and is alive again ; and was lost, and is found.

LESSON LXXXIX

THE UNJUST STEWARD.

LUKE xvi. 1—12.

And he said also unto his disciples, There was a certain rich man, which had a steward ; and the same was accused unto him that he had wasted his goods.

And he called him, and said unto him, How is it that I hear this of thee ? give an account of thy stewardship ; for thou mayest be no longer steward.

Then the steward said within himself, What shall I do ? for my lord taketh away from me the stewardship : I cannot dig ; to beg I am ashamed.

I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord ?

And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

Then said he to another, And how much owest thou ? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write four-score.

And the lord commended the unjust steward, because he had done wisely ; for the children of this world are in their generation wiser than the children of light.

And I say unto you, Make to yourselves friends of the mammon of unrighteousness ; that, when ye fail, they may receive you into everlasting habitations.

He that is faithful in that which is least is faithful also in much ; and he that is unjust in the least is unjust also in much.

If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches ?

And if ye have not been faithful in that which is another man's, who shall give you that which is your own ?

LESSON XC.

THE BEGINNING OF THE LAST JOURNEY.

LUKE ix. 51—62.

And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,

And sent messengers before his face : and they went, and entered into a village of the Samaritans, to make ready for him.

And they did not receive him, because his face was as though he would go to Jerusalem.

And when his disciples James and John saw this, they said, Lord, wilt thou that we command that fire come down from heaven, and consume them, even as Elias did?

But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

For the Son of Man is not come to destroy men's lives, but to save them. And they went to another village.

And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

And another also said, Lord, I will follow thee; but let me first go bid them farewell which are at home at my house.

And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

LESSON XCI.

THE TEN LEPERS

LUKE xvii. 11—19.

And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

And they lifted up their voices, and said, Jesus, Master, have mercy on us.

And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

And one of them when he saw that he was healed, turned back, and with a loud voice glorified God,

And fell down on his face at his feet, giving him thanks: and he was a Samaritan.

And Jesus answering said, Were there not ten cleansed? but where are the nine?

There are not found that returned to give glory to God, save this stranger.

And he said unto him, Arise, go thy way: thy faith hath made thee whole.

LESSON XCII.

PARABLES UPON PRAYER.

LUKE xi. 5—8; xviii. 1—14.

And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves ;

For a friend of mine in his journey is come to me, and I have nothing to set before him ?

And he from within shall answer and say, Trouble me not : the door is now shut, and my children are with me in bed ; I cannot rise and give thee.

I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

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And he spake a parable unto them to this end, that men ought always to pray, and not to faint ;

Saying, There was in a city a judge, which feared not God, neither regarded man :

And there was a widow in that city ; and she came unto him, saying, Avenge me of mine adversary.

And he would not for a while : but afterward he said within himself, Though I fear not God, nor regard man ;

Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

And the Lord said, Hear what the unjust judge saith.

And shall not God avenge his own elect, which cry day and night unto him, though he bare long with them ?

I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth ?

And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others :

Two men went up into the temple to pray ; the one a Pharisee, and the other a publican.

The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

I fast twice in the week, I give tithes of all that I possess.

And the publican, standing afar off, would not lift up so much as his eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner.

I tell you, this man went down to his house justified rather than the other : for every one that exalteth himself shall be abased ; and he that humbleth himself shall be exalted.

LESSON XCIII.

THE REQUEST OF ST. JAMES AND ST. JOHN.

MATT. xx. 17—25; MARK x. 43—45.

And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the Chief Priests and unto the Scribes, and they shall condemn him to death,

And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him.

And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with; but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

And when the ten heard it, they were moved with indignation against the two brethren.

But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

But so shall it not be among you; but whosoever will be great among you, shall be your minister: *

And whosoever of you will be the chiefest, shall be servant of all.

For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

LESSON XCIV.

ZACCHÆUS OF JERICHO.

LUKE xviii. 35—37; xix. 2—10.

And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the wayside begging:

And hearing the multitude pass by, he asked what it meant.

And they told him, that Jesus of Nazareth passeth by.

* Servant.

And, behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich.

And he sought to see Jesus who he was ; and could not for the press, because he was little of stature.

And he ran before, and climbed up into a sycamore tree to see him : for he was to pass that way.

And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down ; for to-day I must abide at thy house.

And he made haste, and came down, and received him joyfully.

And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

And Zacchæus stood, and said unto the Lord ; Behold, Lord, the half of my goods I give to the poor ; and if I have taken anything from any man by false accusation, I restore him fourfold.

And Jesus said unto him, This day is salvation come to this house, forso-much as he also is a son of Abraham.

For the Son of man is come to seek and to save that which was lost.

LESSON XCV.

THE PARABLE OF THE POUNDS.

LUKE xix. 11—28.

And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

Then came the first saying, Lord, thy pound hath gained ten pounds.

And he said unto him, Well, thou good servant : because thou hast been faithful in a very little, have thou authority over ten cities.

And the second came, saying, Lord, thy pound hath gained five pounds.

And he said likewise to him, Be thou also over five cities.

And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin :

For I feared thee, because thou art an austere man : thou takest up that thou laydest not down, and reapest that thou didst not sow.

And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow :

Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury ?

And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

(And they said unto him, Lord, he hath ten pounds.)

For I say unto you, That unto every one which hath shall be given ; and from him that hath not, even that he hath shall be taken away from him.

But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

And when he had thus spoken, he went before, ascending up to Jerusalem.

LESSON XCVI.

BLIND BARTIMÆUS.

MATT. XX. 29—34 ; MARK X. 46—52.

And as they departed from Jericho, a good multitude followed him.

And, behold, two blind men sitting by the way-side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou Son of David.

And the multitude rebuked them, because they should hold their peace : but they cried the more, saying, Have mercy on us, O Lord, thou Son of David.

And Jesus stood still, and called them, and said, What will ye that I shall do unto you ?

They said unto him, Lord, that our eyes may be opened.

So Jesus had compassion on them, and touched their eyes : and immediately their eyes received sight, and they followed him.

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And they came to Jericho : and as he went out of Jericho with his disciples and a great number of people, blind Bartimæus, the son of Timæus, sat by the highway side begging.

And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me.

And many charged him that he should hold his peace : but he cried the more a great deal, Thou Son of David, have mercy on me.

And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise ; he calleth thee.

And he, casting away his garment, rose, and came to Jesus.

And Jesus answered and said unto him, What wilt thou that I should do unto thee ? The blind man said unto him, Lord, that I might receive my sight.

And Jesus said unto him, Go thy way ; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

LESSON XCVII.

THE SUPPER AT BETHANY.

A.D. 30.—MATT. xxvi. ; MARK xiv. ; JOHN xiii. (*collated*).

Then Jesus six days before the Passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

Now when Jesus was in Bethany, in the house of Simon the leper,

There they made him a supper ; and Martha served : but Lazarus was one of them that sat at the table with him.

Then took Mary an alabaster box of ointment of spikenard very precious ; and she brake the box, and poured it on his head, and anointed the feet of Jesus, and wiped his feet with her hair : and the house was filled with the odour of the ointment.

Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

Why was not this ointment sold for three hundred pence, and given to the poor ?

This he said, not that he cared for the poor ; but because he was a thief, and had the bag, and bare what was put therein.

And Jesus said, Let her alone ; why trouble ye her ? she hath wrought a good work on me.

For ye have the poor with you always, and whensoever ye will ye may do them good : but me ye have not always.

She hath done what she could : she is come aforehand to anoint my body to the burying.

Verily I say unto you, Whersoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

Much people of the Jews therefore knew that he was there : and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

But the Chief Priests consulted that they might put Lazarus also to death ;

Because that by reason of him many of the Jews went away, and believed on Jesus.

LESSON XCVIII.

THE TRIUMPHAL ENTRY.

A.D. 30.—MATT. xxi. ; LUKE xix. (*collated*).

And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples,

Saying, Go ye into the village over against you ; in the which at your entering ye shall find a colt tied, whereon yet never man sat : loose him, and bring him hither.

And if any man ask you, Why do ye loose him ? thus shall ye say unto him, Because the Lord hath need of him.

And they that were sent went their way, and found even as he had said unto them.

And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt ?

And they said, The Lord hath need of him.

And they brought him to Jesus ; and they cast their garments upon the colt, and they set Jesus thereon.

All this was done, that it might be fulfilled which was spoken by the prophet, saying,

Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

And a very great multitude spread their garments in the way ; others cut down branches from the trees, and strawed them in the way.

And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen ;

Saying, Blessed be the King that cometh in the name of the Lord : peace in heaven, and glory in the highest.

And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David : Blessed is he that cometh in the name of the Lord ; Hosanna in the highest.

And when he was come into Jerusalem, all the city was moved saying, Who is this ?

And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

LESSON XCIX.

THE WEeping OVER JERUSALEM.

LUKE xix. 41—44 ; MARK xi. 11.

And when he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace ! but now they are hid from thine eyes.

For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

And shall lay thee even with the ground, and thy children within thee ; and they shall not leave in thee one stone upon another ; because thou knewest not the time of thy visitation.

And Jesus entered into Jerusalem, and into the temple : and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

LESSON C.

THE FIG TREE AND THE TEMPLE.

A.D. 30.—MARK xi. 12—23.

And on the morrow, when they were come from Bethany, he was hungry :

And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon : and when he came to it, he found nothing but leaves ; for the time of figs was not yet.

And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

And they come to Jerusalem : and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves ;

And would not suffer that any man should carry any vessel through the temple.

And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer ? but ye have made it a den of thieves.

And the scribes and chief priests heard it, and sought how they might destroy him : for they feared him, because all the people was astonished at his doctrine.

And when even was come, he went out of the city.

And in the morning, as they passed by, they saw the fig tree dried up from the roots.

And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

And Jesus answering saith unto them, Have faith in God.

For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea ; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass ; he shall have whatsoever he saith.

Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

And when ye stand praying, forgive, if ye have aught against any : that your Father also which is in heaven may forgive you your trespasses.

But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

LESSON CI.

THE PARABLE OF THE TWO SONS.

A.D. 30.—MATT. xxi. 23—32.

And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

But if we shall say, Of men; we fear the people; for all hold John as a prophet.

And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard.

He answered and said, I will not: but afterward he repented, and went.

And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.

Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

LESSON CII

THE PARABLE OF THE WICKED HUSBANDMEN.

A.D. 30.—MATT. xxi. 33—46.

Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

And the husbandmen took his servants, and beat one, and killed another, and stoned another.

Again, he sent other servants more than the first : and they did unto them likewise.

But last of all he sent unto them his son, saying, They will reverence my son.

But when the husbandmen saw the son, they said among themselves, This is the heir ; come, let us kill him, and let us seize on his inheritance.

And they caught him, and cast him out of the vineyard, and slew him.

When the lord therefore of the vineyard cometh, what will he do unto those husbandmen ?

They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner : this is the Lord's doing, and it is marvellous in our eyes ?

Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

And whosoever shall fall on this stone shall be broken : but on whomsoever it shall fall, it will grind him to powder.

And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

LESSON CIII.

THE WEDDING GARMENT.

A.D. 30.—MATT. xxii. 1—14.

And Jesus answered and spake unto them again by parables, and said,

The kingdom of heaven is like unto a certain king, which made a marriage for his son,

And sent forth his servants to call them that were bidden to the wedding : and they would not come.

Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner : my oxen and my fatlings are killed, and all things are ready : come unto the marriage.

But they made light of it, and went their ways, one to his farm, another to his merchandise :

And the remnant took his servants, and entreated them spitefully, and slew them.

But when the king heard thereof, he was wroth : and he sent forth his armies, and destroyed those murderers, and burned up their city.

Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

So those servants went out into the highways, and gathered together as many as they found, both bad and good : and the wedding was furnished with guests.

And when the king came to see the guests, he saw there a man which had not on a wedding garment :

And he saith unto him, Friend, how camest thou in hither not having a wedding garment ? And he was speechless.

Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness ; there shall be weeping and gnashing of teeth.

For many are called, but few are chosen.

LESSON CIV.

THE TRIBUTE TO CÆSAR.

MATT. xxii. 15—22.

Then went the Pharisees, and took counsel how they might entangle him in his talk.

And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man : for thou regardest not the person of men.

Tell us therefore, What thinkest thou ? Is it lawful to give tribute unto Cæsar, or not ?

But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites ?

Show me the tribute money. And they brought unto him a penny.

And he saith unto them, Whose is this image and superscription ?

They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's ; and unto God the things that are God's.

When they had heard these words they marvelled, and left him, and went their way.

LESSON CV.

THE SADDUCEES' QUESTION.

A.D. 30.—LUKE xx. 27—38.

Then came to him certain of the Sadducees, which deny that there is any resurrection ; and they asked him,

Saying, Master, Moses wrote unto us, If any man's brother die, having

a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

There were therefore seven brethren : and the first took a wife, and died without children.

And the second took her to wife, and he died childless.

And the third took her ; and in like manner the seven also ; and they left no children and died.

Last of all the woman died also.

Therefore in the resurrection whose wife of them is she ? for seven had her to wife.

And Jesus answering said unto them, The children of this world marry, and are given in marriage :

But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage :

Neither can they die any more : for they are equal unto the angels ; and are the children of God, being the children of the resurrection.

Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

For he is not a God of the dead, but of the living ; for all live unto him.

LESSON CVI.

THE LAWYER'S QUESTION.

A.D. 30.—MATT. xxii. ; MARK xii. (*collated*).

But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

Master, which is the great commandment in the law ?

And Jesus answered him, The first of all the commandments is, Hear, O Israel ; The Lord our God is one Lord :

And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength : this is the first commandment.

And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

On these two commandments hang all the law and the prophets.

And the scribe said unto him, Well, Master, thou hast said the truth : for there is one God ; and there is none other but he :

And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

And when Jesus saw that he answered discreetly, he said unto him,

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Thou art not far from the kingdom of God. And no man after that durst ask him any question.

And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?

For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

David therefore himself calleth him Lord; and whence is he then his son?

And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

LESSON CVII.

THE WARNING AGAINST THE PHARISEES.

A.D. 30.—MATT. xxiii. 1—12.

Then spake Jesus to the multitude, and to his disciples, Saying, The scribes and the Pharisees sit in Moses' seat:

All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.

For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments.

And love the uppermost rooms at feasts, and the chief seats in the synagogues,

And greetings in the markets, and to be called of men, Rabbi, Rabbi.

But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.

And call no man your father upon the earth: for one is your Father, which is in heaven.

Neither be ye called masters: for one is your Master, even Christ.

But he that is greatest among you shall be your servant.

And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

LESSON CVIII.

THE WOES ON THE HYPOCRITES.

MATT. xxiii. 13—31.

But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

Woe unto you, scribes and Pharisees, hypocrites ! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

Woe unto you, scribes and Pharisees, hypocrites ! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing ; but whosoever shall swear by the gold of the temple, he is a debtor !

Ye fools and blind : for whether is greater, the gold, or the temple that sanctifieth the gold ?

And, Whosoever shall swear by the altar, it is nothing: but whosoever sweareth by the gift that is upon it, he is guilty.

Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift ?

Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

Woe unto you, scribes and Pharisees, hypocrites ! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

Ye blind guides, which strain at a gnat, and swallow a camel.

Woe unto you, scribes and Pharisees, hypocrites ! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

Woe unto you, scribes and Pharisees, hypocrites ! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

Woe unto you, scribes and Pharisees, hypocrites ! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous.

And say, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

Wherefore ye be witnesses unto yourselves that ye are the children of them which killed the prophets.

LESSON CIX.

THE INNOCENT BLOOD.

A.D. 30.—MATT. xxiii. 32—39.

Fill ye up then the measure of your fathers.

Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

Wherefore, behold, I send unto you prophets, and wise men, and scribes : and some of them ye shall kill and crucify ; and some of them shall ye scourge in your synagogues, and persecute them from city to city :

That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

Verily I say unto you, All these things shall come upon this generation.

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not !

Behold, your house is left unto you desolate.

For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the LORD.

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